GOOD NEVVES FROM HEAVEN:

OR,

SAFE-CONDUCT,

Diſcovering many Treaſons and horrible Plots againſt every ones ſoul, with help from God againſt them, that (eſcaping them all) the ſoul may come ſafe to Heaven at laſt, which elſe will be loſt for ever.

By TIMOTHY ROGERS *Preacher of Gods Word in* Eſſex.

The fifth Edition enlarged.

1 THES. 3. 5.

I ſent (unto you Timotheus) to know your faith, leſt by ſome means the tempter have tempted you, and our labour be in vain.

LONDON,

Printed by *W. G.* for *William Barlow*, living without *Alderſgate*, 1658.

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To the Right worſhipful and vertuous Ladies, the Lady ANNE BROMLEY of Holt in *Worceſter-ſhire*, and the Lady *Mary Eden* of *Ballidon-hall* in *Eſſex*, *T. R.* wiſheth all Heavenly Happineſs.

RIght worſhipful, I am bold to preſent unto your perſonages, this ſmal Treatiſe of good newes, a little part of my ſtudies, as a viſible acknowledgement of my deep ingagements to you both; of which ſmal preſent I may ſay as *David* of hi, 1 *Sam.* 30. 26. *Behold a preſent for you, of the ſpoile of the enemies of the Lord.* I match you toge-

ther for diverſe reſpects: Firſt, becauſe you are matcht by God, aged by him in the profeſſion of Religion, and my hope is of you, that you have made choice of *Annahs* piety, *Luk.* 2. 37. and *Maries* portion, *Luk.* 10. 42. that though you be widowes to the world, yet virgins to God, and of the number of thoſe five, *Mat.* 25. 2. that waite for the Bride-grooms comming. Secondly, you are matcht by the world, not onely privately in ſtate of widdow hood, but alſo poſitively in titles of honour, which the Lord ſanctifie to you. Thirdly, I ſtand equally obliged to you both; the one of you having been a bountiful friend unto me in time of my minority, and all the while I was at the Univerſity many years together; the other of you a munificent encourager of my labours ſince

I came into theſe parts of Eſſex. My requeſt unto your Worſhips is, to accept of this, as a ſmal teſtimony of my grateful mind; my requeſt to God is to bleſſe it to you, and to bleſſe abundantly both you and yours; and that you may either continue here as Mothers in his Iſrael, or elſe be received, (when he ſees good) as Saints and Citizens into his heavenly Jeruſalem.

From Much-
Tey in Eſſex.

Your Worſh'ps in all true obſervance,

TIMOTHY ROGERS.

To my Friendly Neighbours, and well-beloved Pariſhioners, the Inhabitants of Much-Tey, Salutation.

BRETHREN, what newes? is almoſt every ones queſtion in theſe dayes, abounding with ſuch varity of occaſions; but the anſwer for the moſt part to this queſtion doth not give ſatisfaction; there being but little newes either good or certain; and yet if it be certain, and not good, it doth not give content: this newes which I here bring you, is both good and certain; good, becauſe it is con-

concerning heaven, and our ſafe coming thither; certain, becauſe it is brought us by letters directed from the Court of heaven, (the holy Scriptures) from whence there cannot come any untruth. Would you then hear ſome good newes? here it is. And that which is true and certain? Doubt not of this. Theſe things I have lately publiſhed to your ears, and now to your eyes, that both may be witneſſes of the truth of God, as alſo of the untruth and falſhood of the devil, the world, and fleſh. In preaching upon the Lords Prayer unto you, I inſiſted longer on the ſixth Petition then at firſt I intended; for entring into the maze of ſpiritual temptations, I could not ſo ſpeedily find the way out, as I had thought; the matter is very weighty, for how many would go to heaven, if the devil, the world, and the fleſh would let them, or let them alone? which will never be:

be: beſides this ſubject is not ſo ordinarily handled, as ſome other points of Chriſtian religion are. Brethren, the unfained deſire of my ſoul is, that your ſouls may be ſaved; meerly out of this deſire have I been content to put theſe notes to print, that comming thus afreſh again to your memories, they might be more deeply imprinted in your hearts. Uſe them well and adviſedly, that thus being acquainted with the ſubtil ſnares of hell, you may eſcape them all, and ſo, though it be very hard, yet ſafe to heaven. I have been larger in thoſe temptations of Sathan, as being my chiefe ſcope; and very brief in thoſe of the world and the fleſh, being more uſually handled, and better known: if you gaine any fruit hereby, thank God for it, and remember alwayes to pray for your Paſtor, that daily prayes for you, that ſo his labours may be profitable among you, and effectual

in your hearts for your everlasting salvation.

An unworthy Minister of
the Gospel of Christ,
yet your loving Pastor,

TIMOTHY ROGERS.

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GOOD NEWES *From Heaven.*

Pariſhioner.

SIR, I perceive you are bound for Heaven; what newes do you hear I pray you? is it poſſible think you, to get thither in theſe dangerous times?

Paſtor.

Good News, God be praiſed; it is not onely poſſible but certain, if men will be at the coſt and paines, which few will be at in theſe dayes. They think that

heaven will come alone, and that Preaches make more ado about it than needs; but if they will aſſay it, they ſhall find it the buſieſt piece of work that ever they took in hand all their lives, and that it will coſt them the ſetting on, before they can get heaven. But what moves you to make this queſtion, whether it be poſſible?

Pariſh. Becauſe they ſay we have ſo many enemies, ſtrong and crafty, lie in wait for us; and do continually lay their ambuſh, plots, and traps, ſo thick even as hail-ſhot in our way to catch us, that it is almoſt impoſſible for any to eſcape them.

Paſt. This that you ſay of our

our enemies is moſt certainly true: ſo that if we had no better skill than our own, it were notonely almoſt but altogether impoſſible to eſcape thorow them, or get to heaven; we ſhould be ſure to lie in the duſt: but our renowned and worthy General, the Lord Jeſus, Maſter of the field, hath broken thorow victoriouſly himſelf, and made way for his followers; he hath provided for us ſafe conduct and direction, which if we follow, ſafe and good: but I muſt be plain with you, you muſt take pains and have all your wits about you; for you muſt go all the way by *a rule*, or line ſtretcht from heaven, called the *Word of*

God, which if you let go never ſo little, you ſhall preſently be intrapped by the enemy, where you ſhall be moſt wofully uſed, if not cruelly murdered: but if you will go along with me, you ſhall ſpeed no worſe than I do: let us keep to our direction, and then fear not, but by Gods grace we ſhall come ſafe to heaven, for Chriſt is come from heaven purpoſely to fetch us thither, and goes before us, and bids us follow him, ſo that if we come not to heaven, it is our own fault; if we will not follow him, and do as he bids us, we may thank our ſelves if we miſcarry and fall ſhort.

Par.

Par. Bleſſed be the Lord that hath ſent you this day to keep me company, & go before me; for ſure if I had gone alone, my ſoul had been ſurpriſed and loſt, though it had had a thouſand lives; O poor creature that I am, O my poor ſoul.

Paſt. Why, how now man? what is the matter? wherefore do you ſo quake and quiver?

Pariſh. O my heart doth even tremble to think what horrible danger I was in, and was not aware of it. Pſa. 5. 55.

Paſt. Well, be of good chear, fear not, hold faſt by the line the rule of direction, follow me, let not go your hold and all ſhall be

well by the grace of God,

Pariſh. The Lord grant it, and ſend us good ſpeed: but I pray Sir, what enemies are theſe, that are ſo much ſpoken of?

Three great enemies of our ſoules.

Paſt. There are three great Commanders, the Divel, the World, and the Fleſh, all which muſter together, and marſhall themſelves in battel aray againſt every ſoul, having each of them their ſeverall ſtratagems, moſt cunningly laid, and craftily contrived; theſe I ſhall ſhew you, and point out to you as they lie in our way, all along as we go: and firſt to begin with the divel who is our arch-enemie, and the chieftain of the

the helliſh champertry: he hath ſundry fearful properties; as firſt, he is very ſtrong and powerful, therefore called a *roaring Lion*; 1 Pet. 5. 8.
very crafty-headed, and ſubtill, therefore called *the old Serpent*; Rev. 20. 2.
very malicious and enraged (he will yield to no peaceable treaties, but onely upon condition of the loſs of the ſoul) therefore called *a red Dragon*; Rev. 12. 8, 9.
he is very vigilant, and watchfull, and ſo compared to an *envious man*, that is ſtirring by night, to ſow tares among corn, waking to do miſchief when others ſleep: Mat. 13. 25. 39.
he is very diligent and laborious, and therefore compared to a Ranger, whoſe

Job 1. 7. walk is the world, *going to and fro in the earth, and walking up and down in it*, not thinking much to take any paines, neither is hee ever weary thereof, that he may destroy soules. Lastly, he is exceeding false; *there is no truth in him*, there is no trusting of him: when he speaks you fairest, he means you worst; he will speak you fair, and cut your throat (as it were) deadly wound your soul.

Joh. 8. 48.

Parish. Oh alas, what an horrible Monster is this, for every poor soul to grapple with? what! a Lion, a Dragon, an old Serqent, an Envious man, and all in one? Who is able to

to fight with this beaſt, or to wage warre with him; ſurely none but Chriſt, and a Chriſtian that hath Chriſts vertue in him. I ſee well it is no playing with the devill, but worſe than madneſſe; as all they do that dallie with ſin, for if it be ſin the divell is in it ſure: but I pray you ſhew me ſome of his ſnares, and dangerous temptations.

Paſt. To ſhew you the particulars thereof were impoſſible, becauſe they are innumerable; for hee tempts all perſons, in all places, at all times, in all things, in all actions.

1. *The Divel tempteth al persons.*

First, I say, he tempts all persons, rich and poor, high and low, learned and unlearned, Princes and mean men, Preachers and Hearers, Lawyers, Merchants, Tradesmen, Husbandmen, Masters, Servants, Students, Travellers, all of all conditions, of both sexes, both men and women, one as well as another; be they what they will be, he will set upon them, and have a bout with them, he will try a fall with them, or else he will want of his will.

2. *In all places.*

Secondly, he tempts in all places, within doors and without, in the shop, in the ware-house, in the hall, in the kitchin, in the cellar, in the

the parlour, in the barn, in the chamber, in the closet, in the study, in the bed, at thy board, in the Prison, and dungeon, in the market, in the seat of Justice, in the Church, yea, the Pulpit, in the fields, on the sea, yea in the bottom of the sea, as he tempted *Jonah* in the whales belly to despaire; under ground, and on the tops of mountains, and in the clouds, as he tempted our Saviour; there is no place free from him: and no marvell, when we see him crept into Paradise to our first Parents. Jon. 2. 4.

Thirdly, he tempts at all times, in child-hood, in youth, in middle age, in old 3. *At all times.*

old age; by night with ſleeping dreams, and by day with waking dreames of worldly vanities; he tempts you in company, and when you are alone: he will let you alone at no time; whether you obſerve it or no, he is alwayes inſnaring of you. The onely difference is, when you obſerve him not, you are in moſt danger of all.

4. *In al things*

Fourthly, I ſay hee tempts in all things, For he knows how to make any thing a temptation to thee, *viz.* an inticement unto ſinne; houſe, ground, land, ſtock, cattle, wares, plate, jewels, money, goods, houſhold ſtuffe, meat,

meate, drink, apparell, fire, water, orchards, gardens, bookes, friends, foes, husband, wife, children, ſervants; there is not any of theſe, or any thing elſe, that thou canſt ſee, touch, meddle with, or have to do withall, but the devil can and will, if you take not heed of it, make it a ſnare unto your ſoul, by drawing you to ſet your heart too much upon it, to delight too much in it, and truſt to it, or elſe to abuſe it, by running into exceſſe in the uſe of it.

5 *In all our actions.*

Fifthly, he tempts us in all our actions: when you are well doing to draw you to

to do ill; when you are ill-doing to draw you to do worſe; in buying and ſelling, bargaining, eating, drinking, walking, talking, in all our worldly imployments he tempts. Further alſo in the workes of charity, yea in the workes of piety, when we are converſing with God in holy exerciſes, praying, reading, meditating, &c.

Thus then you ſee that the particulars of Sathans temptations are infinite many; but yet for your ſatisfaction and behoofe, I will do what I can to lay open to you ſome of the chiefeſt, and draw a great many to ſome principal heads, which you

The ſcope of the Treatiſe.

you being well acquainted with, may know the better how to be directed as touching very many particulars beſides; which are reducible hereunto, or ſuch like.

Pariſh. I ſee now by this that you have ſaid, that I have been hitherto very foulely miſtaken, and in a great errour; for I had not thought that every body had been in danger of the divel, or troubled with him, but onely ſome bad people, as witches, thieves, murderers and ſuch like: as alſo a few ſimple people (as they are accounted) that are ſaid to be troubled in minde, but none others I thought: and I dare warrant

rant you on my knowledge, there are abundance of the ſame minde every where. Oh, how groſſely are they deceived! but I pray proceed in your courſe to lay open unto view ſome of Sathans principal temptations.

Nine ſorts of the devils temptations

Paſt. Go to then, I will draw them into ſome rankes and ſet them all on a row, that you may diſcern them the better. Sathans temptations therefore are ſome concerning our ſpi-
2. ritual eſtate; other ſome concerning the holy means
3. of ſalvation; a third ſort touching our faith; fourth-
4. ly, concerning our outward eſtate in the World; either of

of prosperity or adversity: fifthly, touching an holy life; fixthly, temptations of evill thoughts and imaginations; seventhly, such as are fitted to our inclinable disposition; eightly, methodicall temptations working by degrees; ninthly, yeilding temptations, giving way for the getting of more advantage. 5. 6. 7. 8. 9.

Parish. What wonderfull troopes are here discovered all on a sudden! who would once have imagined, that there had been so many, so closely coucht together?

Past. Yea, if you would see them all, you would say so; but alas you see but a little part

part of them, onely the vant-guard, all the rereward is behind: but to come to the firſt troupe, and to lay open that unto you firſt, namely his temptations concerning our ſpiritual eſtate and condition of our ſoules.

The firſt ſort of temptations of Sathan.

Thus he tempts men diverſly, and prevailes with a great many. Firſt, perſwading them that their eſtate is paſſing good, when indeed it is very bad: thus the Phariſee, *Luk.* 18. 11. *God, I thank thee* (ſaith he) *that I am not as other men are, extortioners, unjuſt, adulterers, or even as this Publican*; whereby appears that he thought himſelf a good and godly man, making no

no queſtian of it: but yet he was far wide; for our Saviour concludes, *that he went away unjuſtified*, and therefore was a wicked man. Such another was the young man in the Goſpel, *Matth.* 19. 20. who thought, and ſhamed not to avouch, that he had all his life *kept Gods Commandements*, and therefore could not chooſe but think himſelf at leaſt quit with God, and out of his danger; nay rather God in his debt for keeping his Commandements, than he in Gods for breaking any of them; and yet we know what became of him, he turned his back upon Chriſt and Heaven too, and ſo went away with the

the loſſe of both. Such were the Jewes that thought that GOD was their father, and ſaid ſo too, braving it out with our Saviour; but he tells them the contrary: And thus the devill deales with numbers among us in theſe dayes, and overcomes them; who think that they are in as good a caſe for their ſoules as the beſt, and as well in the favour of God as any other; and yet it is apparent to the contrary: for as much as they were never yet hewed and hammered by the Law; ſoftened, and meekned by the Goſpell; but ſtill remaine the ſame they were born, or worſe, no-

Joh. 8. 41.

nothing but nature in them, carnall, worldly, prophane, looſe of life, groſſely ignorant they are, or at the beſt, coloured a little with Religion, being under the Sun-ſhine of it; and yet think themſelves ſound Chriſtians, and the good people of God; nor ſhall all the Preachers in the world perſwade them to the Contrary: Oh confident people and unwiſe! So ſtrongly hath the devil intangled them in this ſnare, wherein he holds them ſo faſt, that there is no getting them looſe, becauſe they will not; Oh that they would be willing! what good might be done! that they

they would think worſe of themſelves that their caſe might be better, which they muſt do, or elſe it will never be; why ſhould they not be willing to come out of the ſnare of the divel, wherein they are taken captive by him at his will? But as the Phariſee, ſo they, thinking themſelves not ſo bad as others, unjuſt, extortioners, adulterers, &c. But as the rich man, that they keep Gods Commandements, at leaſt as well as others do, therefore care not to become better, and ſo remain ſtark naught. O wofully ſeduced ſoules! the divel hath them, and will hold them, while they are of his mind. Se-

Secondly, others he deals withall after another faſhion; for they being in a good eſtate, even of regeneration, he tempts them to think they are very bad, even out of Gods favour, and in the ſtate of damnation, rejected of God and caſt off. Thus *Jonah* being in the bottom of the deep, and (as himſelf ſaith) *in the belly of hell*, Chap. 2. 2. *Then I ſaid I am caſt out of thy ſight*, v. 4. So *David*, *Pſal.* 31. 22. *I ſaid in my haſt, I am cut off from before thine eyes.* And *Heman*, in *Pſal.* 88. 6, 7. And ver. 14. *Thou haſt laid me in the loweſt pit, in darkneſs, in the deepes; thy wrath lieth hard upon me, &c.* And the Pro-

phet, *Pſal. 77. 7. Will the Lord caſt off for ever? and will he be favourable no more? is his mercy clean gone for ever? doth his promiſe fail for evermore? hath God forgotten to be gracious? hath he in anger ſhut up his tender mercies?* whereby appears that he was mightily aſſaulted thus to think. And thus Satan ſet upon *Job* by the mouth of his friends, as appears by divers paſſages in that book. And thus he tempts not a few good believers in theſe dayes; taking his advantage of the tender age of ſome, being but lately brought to the faith, and therefore but weak as yet, and their joynts not ſo well ſetled,

ſetled, and therefore more eaſily he makes them ſtagger.

Others he takes advantage againſt, and as it were his riſe, to leap upon them, from ſome foul ſinne, and fall of theirs, ſo keeping them down, and holding them under, that they can ſcarce diſcern the light of Gods countenance or heaven, he lies ſo hard upon them; and then they think themſelves almoſt in hell; nay, ſometimes they yield themſelves as conquered by him who keeps them down, buffeting them, till he makes them ſay, O thine, thine Satan; I yeild, God hath forſaken me: and what a pite-

ous caſe is this? But this is in their haſt and ſore extremity; for GOD will not loſe them ſo for all that.

Pariſh. Be there no remedies to help and relieve our ſelves withall againſt theſe temptations?

Paſt. Yes, God of his goodneſs hath provided well for us: this therefore you muſt do, you muſt deal ſoundly, plainly, and throughly, in trying your eſtate, that ſo you may truly ſee and find out in what caſe the ſoul is, and in what ſtate you ſtand before God: for which purpoſe, you muſt weigh your ſelf not in the large ſcales of ſelf-conceit, ſelf-love, carnal reaſon, &c. For they will not caſt you

Remedies ſound trial

Not by falſ rules.

you, unleſs you have ſome horrible and hainous ſinnes ſticking on you, ſuch as the goale claims for its right, no not ſometimes then neither: But weigh your ſelf with the ſcales and weights of the Sanctuary (the holy Scriptures) which are like gold-weights, which will ſhew if there be but a graine or leſſe wanting: So the word of GOD will caſt you, if you want but one ace of a good man, yea though you had maſſes of money, or mountains of gold on your back, & *load* your ſelf *wᵗʰ this thick clay*: as *Belſhazzar* weighed in the ballance, and found too light, for all the weight of his Kingdom that lay on his

By Gods Word.

Hab. 2. 6.

back: but if you hold weight by this ballance of the Sanctuary, all is well and good: you may be ſure you ſhall go for currant before God. In a word, try your ſelf well by the Word of God, which will tell you the truth; but in any caſe not by your own heart, which is deceitful above all, it's a falſe meaſure; and *He that truſts his own heart is a fool, Prov.* 28. 26. Nor yet by your neighbours: (for *the Lord ſeeth not as man doth* 1 *Sam.* 16. 7.) eſpecially if they be flatterers that ſooth you up: for ſuch do but help Satan to ſet his net to catch you. *Prov.* 29. 5. *A man that flattereth his neighbour, ſpreadeth a net for his feet.*

Not by our own heart.

Nor neighbours.

Well-

Well then, take the right touchſtone, Gods Word, truſt onely to it, which will ſhew thee truly what thy ſtate is, and dare not to think thy ſelf in the favour of God, or ſtate of ſalvation, unleſs the Word of God doth warrant it to thee, and give thee proof thereof; which if you do, then *caſt not away your confidence, which hath great recompence of reward*: hold your own, and know your eſtate to be good, whatſoever Satan ſhall ſuggeſt to the contrary. Heb. 10. 35.

Pariſh. What ſay you of the ſecond ſort of Satanical temptations, *viz.* concerning the means of ſalvation: the *The ſecond ſort of the devils temptations.*

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Well

Well then, take the right touchſtone, Gods Word, truſt onely to it, which will ſhew thee truly what thy ſtate is, and dare not to think thy ſelf in the favour of God, or ſtate of ſalvation, unleſs the Word of God doth warrant it to thee, and give thee proof thereof; which if you do, then *caſt not away your confidence, which hath great recompence of reward* hold your own, and know your eſtate to be good, whatſoever Satan ſhall ſuggeſt to the contrary. Heb. 10. 35.

Pariſh. What ſay you of the ſecond ſort of Satanical temptations, *viz.* concerning the means of ſalvation: the *The ſecond ſort of the devils temptations.*

holy exercises of Religion, both publick and private.

Two wayes he hindereth holy means.

Past. Two things he endeavours principally concerning this matter, 1. To keep men altogether from the use of them, or as much as he can; which if he cannot do, then secondly, that they may abuse them to their own destruction.

1.

For the first, if it be possible he will keep them from the means, knowing that is to work surest for himself: there's no hope to catch the fish that will not come near the bait; whereas if it come to it, though but to play with it, it may be caught; so men souls by the means: therefore Satan will (if he can) keep

keep them away.

For the effecting whereof he uſeth ſundry ſleights, as bringing ſome to his bow, to deſpiſe the means for the homelineſs, and ſeeming unſufficiency thereof, as Preaching is but an hours talking, cold prayers, can they ſave my ſoul? & ſuch like many; (as the Iſraelites their light manna: and *Naaman* the common water of Jotdan:) or elſe finding fault with Church, and Miniſtery, ſo all muſt be faulty; thus do Sectaries.

Others, though they will not ſeem to deſpiſe the publick, yet the private, and family-duties they do, thinking them meerly needleſs

and new upſtart cuſtomes, thus halving with God; which the devil is glad of, hoping that all will fall to his ſhare at laſt. Others, though they contemn not (they ſay) neither the publick nor private, yet they think them not of ſuch neceſſity, but they may uſe them at their liberty; as their apparel; to put on or leave off, as they liſt themſelves, and as they ſee good.

Others, though they go not to Church, yet as long as they read good books, and prayers at home, they hope God will hold them excuſed: yea, ſo the Tempter tels them indeed; but God ſaith,

He

He that turneth away his ear from hearing the Law, even his prayer ſhall be abomination, Prov. 28. 9.

Otherwiſe Satan holds men from the means, by laying blocks in their way, which he thinks they cannot leap over, nor remove: ſo with *Paul*, who was to go to preach to the Theſſalonians; *We would have come to you, even I Paul, once and again, but Satan hindred us*: and if he might have his will, whenſoever we go forth to hear a Sermon, or about any other exerciſe, he would break our legges, or worſe. 1 Theſſ. 2. 15.

Sometimes he perſwades people that they have very lawful and juſt occaſions of

abſence, or omitting, when it is not ſo; as gentlefolkes becauſe they have not a complete attendance to go in ſtate; the poor becauſe they want apparel; the old becauſe of their age; and the lame becauſe they cannot go; though neither of theſe but can make ſhift to go further with the help of a beaſt, upon their worldly occaſions, as their own conſcience tels them; and can their beaſts be put to a better work, than to help them to God-ward and to heaven?

Others, not in Winter, the weather is ſo cold, and wayes ſo bad; nor yet in Summer, the weather is ſo hot.

hot. The Lawyer hath his clients to come to him for counſel: the Tradeſman is going to Church to ſerve God, perhaps on the Sabbath-day there meets him a chapman to buy wares, he can go no further: A cramp of cold Devotion hath taken him, a very lawful excuſe, for a man muſt live on his trade. The Country-man muſt ſtay at home to watch his fruit at time of year from being ſtolne, or ſome ſuch thing, or hedg-keepers from breaking his hedges: The good Houſe-wife (but I am ſure bad Chriſtian) hath her brewing, baking, waſhing, in hand on that day, *&c.*

Thus the divel makes a match

match with them, they ſtrike it up, contented, they have their own wills, they loſe their ſouls.

Others he workes upon that are of honeſt hearts (I hope) to withdraw them from the meanes, perſwading them that they take Gods Name in vaine, becauſe they profit not by them, and do but increaſe their own condemnation, and therefore that they were better not uſe them at all: thus he appears to theſe in the likeneſs of conſcience.

Secondly, if he can by none of theſe tricks prevail, to hold off from uſing the means, but that they will be tampering with them, then will

will he uſe his skill, to make them abuſe them, to their perdition: for Gods Word is like the poole of Bethesda, wherein one might as well be drowned, as cured, and ſo other holy ordinances. For the effecting hereof he uſeth ſundry ſleights, as that they ſhall not uſe them in fear and reverence, but without preparation, due regard or underſtanding: 2. not in faith and confidence that they and their ſervice are accepted with God, (that they venture,) or that through Gods bleſſing they ſhall be effectuall for the working of grace, (that they know not:) 3. not in lowlineſs and

Joh. 5

Sundry ſleights in abuſing the meanes.

and humility, but in pride and vain-glory: 4. not in uprightneſs and ſincerity, but without true feeling and overly: 5. not in zeal and fervency, but coldly, and with deadneſs of heart: 6. not with perſeverance and conſtancy, but ficklely, and in an unſettled courſe.

For the better compaſſing of this his purpoſe, and that he may keep out true grace, he ſtops up the paſſages, and blocks up the wayes to the ſoul, both of ingreſs, at the ear, and egreſs at the mouth: thus it comes to paſs oftentimes, that many are at Church while the Word is preaching, which neither hear it with their ears, nor receive

ceive it with their hearts, nor open their mouths in prayer and praiſing God; their mindes are ſo ſtuft and dammed up wth muddy thoughts of the world, even then, and there. Oh ſimple people, and much to be lamented, that wilfully loſe all their coſt, pains, and time in doing ſome thing, becauſe they will do it no better; and at laſt receive for their recompence, torment inſtead of thanks!

Pariſh. What remedies have you againſt theſe kinds of temptations?

Paſt. Firſt, deeply to conſider, and throughly to be perſwaded of the neceſſity of theſe holy means, 1. In regard that God commands them,

Three remedies againſt neglect of mean

them, who hath abſolute authority over us, as 2 *Tim.*4.2. *Preach the VVord, be inſtant in ſeaſon, out of ſeaſon, reprove, rebuke, exhort*: ſo *Joh.*8.47. *He that is of God heareth Gods VVord*: and *Joh.*5.39. *Search the Scriptures*; ther's the word preached, heard, read, & meditated upon: and further, *Deut.*6.6,7. *Theſe words which I command thee ſhall be in thy heart, and thou ſhalt teach them diligently unto thy children*, (there is Catechiſing) *and ſhalt talk of them when thou ſitteſt in thy houſe, and when thou walkeſt by the way, and when thou lieſt down, and when thou riſeſt up*; (there is conference;) ſo

Pray

Pray without ceaſing; (there's prayer;) and ſo for the reſt; ſeeing God in his wiſdome hath ordained theſe meanes, do not think them needleſſe or ſimple: who can know the way to heaven better then he that is the owner of it? and what folly is't to worſhip a God, whom we think not ſo wiſe as our ſelves?

1 Theſ. 5. 17.

Secondly, the neceſſity, in regard that our ſpirituall life cannot be maintained without them; for as the body cannot live long without the bodily food, no more can the ſoule without the wholſome food and good diet of ſpiritual exerciſes, but will pine, and waſte, welter away,

way, and ſtarve. Hence the Word is compared to *ſeed which begets us*, 1 *Pet.* 1. 23. and to *ſincere milk*, by which we are nouriſhed when we are begotten, 1 *Pet.* 2, 2. For as Jeſus ſaid of *Jairus* daughter, when he had raiſed her from death to life, *give her meat*; ſo may it be ſaid of thoſe that are raiſed to ſpiritual life give, them meat; *viz.* Word Sacraments, inſtruction, comfort, *&c.* or elſe they die.

Luk. 8. 55.

Secondly, conſider and beleive the utility and gain hereof, they help to bring us to true bleſſedneſs, and to make us thrive and proſper; as the man is ſaid to be bleſſed (*Pſal.* 1.) *whoſe delight is in*

in the Law, of the Lord and meditates therein *day and night, he ſhall be like a tree planted by the rivers, &c.* and whatſoever he doth ſhall proſper.

Thirdly, as a mans good ſtomach to his meat is a cauſe of good health, and a ſign thereof too, ſo is an hungry appetite of the ſoul to the means, a ſign of ſome ſpiritual good health thereof, and doth procure it further.

7. Remedies againſt abuſe of the meanes.

As touching the abuſing and corrupting of the holy means, the remedies are: Firſt, beware you chop not too haſtily out of your worldly matters into conference with God; ſome come to ſpeak to God with

with their mouthes full of the World: wipe your mouth well that the draffe of the world do not hang
2. on our lips. Secondly, put off the ſhooes of earthly-mindedneſſe, and carnall conceits: emptie your ſelf well of all ſuch matters; for if you be ſtuft therewith, there will be no roome for the acceſſe of ſpirituall
3. graces. Thirdly, look well to your feet, *viz.* the affections of the ſoul, on which it either ſtandeth or falleth, and wherewith it runneth to or from any thing, as fear, love, zeal, delight, deſire, hope, &c. Fourthly, have a ſenſible
4. feeling of your own ſpiritual

rituall wants, a ſupply where-
of you ſeek in thoſe ho-
ly exerciſes you go about.
Fifthly, call home your 5.
thoughts from all wander-
ings, and faſten them with
all fixedneſſe upon the buſi-
neſſe in hand; as if you
would ſtick the arrow in the
white: ſo *David*, *Pſal.*108.
1. *O God, my heart is fixed.*
Sixthly, ſet your ſelf as in 6.
the very preſence of God,
who ſearches and knows the
heart, and lookes full upon
you, deſiring to approve
your ſelf to him alone
therein, not unto man. Se- 7.
venthly, know well that
the outward preſence, ge-
ſture, or voyce, without
the conſent of the heart
make

make no ſweet or pleaſing muſick in the ears of God, but a baſe diſcording ſound, the ſacrifice of fooles, *Eccleſ.* 5. 1. Be ſure therefore firſt, to ſet your heart in good tune; as the skilful Muſician firſt tunes his inſtrument, and then makes muſick: and be ſure to find your heart humble, and teachably ſoftned, when you are to hear, that ſo the ſweet dew of heavenly doctrine may ſink, and ſoke well in; then it will root and fructify.

The third ſort of the devils temptations.

Pariſh. It ſtands with great reaſon it ſhould be ſo indeed; the Lord give me grace to do ſo. Now I pray lay open the third ſort of the devils temptations.

Paſt.

Paſt. They are concerning ſaving faith concerning wch he uſeth a great deal of his devilliſh skil: for by how much more rare,& precious, excellent,and neceſſary of all other things it is, by ſo much the more he envies any man ſo good a thing for he knows wel that whoſoever can get it, ſhall be ſaved by it, in ſpight of his malice: now therefore he fals to working, & as he will at no time be idle, ſo much leſs in this caſe, in keeping men from faith,or at leaſt from the comfortable uſe and benefit thereof, by one wile or other if poſſibly he can.

Many miſtakings of faith.

Firſt, therefore he peſters mens minds with manifold miſ-

miſtakings of faith: as Papiſts to think it to be nothing elſe at the beſt, but genetally to aſſent to the truth of thoſe things which are revealed concerning God and his will: nay not ſo much will ſerve turn, onely to believe as the Church doth, though they know not what that is; which is in plain terms, to beleive they know not what: and is not this a trim toy that the devil deludes them with? What, is this to beleive (ſaith one) to underſtand nothing?

Hoccine credere, nihil intelligere? Calvin Inſt. lib. 3. cap. 2.

So many Ignorants and Proteſtants at large, thinking faith to be their good ſerving of God, and doing their true intent, and ſuch like

like ſtuffe: yea and of the better ſort, that have more knowledge, to think it is to beleeve that all is true that God hath ſpoken, to profeſs true Religion, and live in ſome obedience.

Beſides he deceives ſome true, yet weak beleevers, by miſtaking of faith, while they think it muſt be a full perſwaſion of the heart of ſalvation by Chriſt; Well, go to, ſaith he, haſt thou this full perſwaſion? Thou knoweſt in thine own conſcience thou haſt it not. What! full? Nay art thou not full of doubting? Thou knoweſt it is ſo; therefore thou haſt not true faith, as thou haſt fondly imagined. Thus

herein the devil deals with the poor feeble Christian, as the thief on the way with a true man, first stonieth him with a blow on his head, that he shall not know what ground he stands on, or be able to hold his ground; and then falls to rifling and robbing him of what he hath.

Mis-judging of our selves concerning faith.

Secondly, he troubles true believers, not onely by mistaking the nature and definition of faith, but also by mis-judging of themselves concerning it; that they have no faith at all, no not so much as a graine of mustard seede, though they have had experience and good proof of it in time past, yet what

of that: now they are to ſeek; and though they know that ſaving faith cannot be utterly loſt; for a reall member of Chriſt can never become a limb of the devil more, once Chriſts and his for ever: yet therefore now they think that that was not true faith, which yet indeed was true and good, and ſo is ſtill, though now hid from their eyes by the interpoſition of a foggie miſt, and fearfull black cloud of their ſinfulneſs and vileneſſe, cunningly cauſed by the impoſture of Sathan, who ſetteth before their eyes, and as it were writes in text-letters, the more to affright them, in the moſt fearfull and

odious manner that he can, their wants and weakneſſes, unthankfulneſs, and diſobedience toward God; yea all their ſins. Oh how haynous! how innumerable! how often iterated! how many wayes aggravated! againſt the light of nature, the light of grace, the checks of conſcience, the ſweet motions of the holy Spirit; notwithſtanding ſuch gracious meanes and ſo many mercies; as alſo their vowes, promiſes, profeſſion, and covenant with God to the contrary: And further, the devil affrights them with ſhameful falls of others, better than themſelves; and therefore much leſſe ſhall they be ever able to

to hold out; especially when disgrace, persecusition, torments, and death shall try them.

Oh what heart is able to conceive (unlesse it be such another) what woful perplexity such are in for faith? they think they have it not, indeed they see it not now, for it is under covert; Sathan hath hunted it into a hole, and as it were with these his charmes conjured it into a very narrow roome: but yet utterly to expell it, he shall never be able, use he all his skill.

Thirdly, others, and those not a few, nay the most in these dayes, he tempts to presume of the favour and

Presuming. good will of GOD unto them, without the warrant of the Word of God; nay against it: they boldly perswade themselves, and the devill sets them on, that all their sinnes are pardoned, and they shall be saved by Christ, as soone, and as well as the best of them all. Oh who are so bold and confident in all the world as these? who so bold as they that are most blind? who though they be in present danger of fire, water, or drawne sword, or to have their throat cut, fear not, because they see not; so these, they fear nothing, they doubt not; nay never did, but had a good faith in God ever since they can remember,

member, yea and before that too; for their faith is such a manner of thing, as was naturally bred in them: and must it not needs be excelent ware then think you, and such as will go for pay with God, that comes out of such a stinking kennell? *Who can bring a clean thing out of filthiness? Job* 14. 4. Thus the devil slights off these, and cheats them with the counterfeit of presumption, for the currant coyn of faith; brass for gold, a brasen-faced faith, (it may justly be called) that will not be put out of countenance by any truth, or plaine-dealing; no nor yet by all the Preachers and Divines in the kingdome. The

Lord awaken ſuch, and make them wiſer, for elſe the devil will have them, there is no ſhift for it.

Pariſh. What remedies have we againſt theſe woful dangers?

Two remedies.

Paſt. We muſt take the counſel the Apoſtle gives, *Tit.* 2.2. to aged men, *viz.* to be *ſound in faith*; not as though it belong'd to them onely, or that younger folk might be unſound; not ſo, but that the elder that have more years on their backs, and experience, might be enſamples of ſoundneſs to the younger; all muſt be ſound in faith, that would be ſaved by faith; ſound both in knowledge, judgement & affiance.

And

And therefore ſecondly, we muſt prove, and examine whether our faith be ſound or no, not by the outſide of it, for ſo you may be deceived as moſt are: faith will ſometimes look withered, and weather-beaten, and yet have good life, and ſubſtance in it, as herbs and trees in Winter; and a ſhip that hath been three or foure yeares out at ſea, comes weather-beaten home, but rich treaſure in it, made a braver ſhew when it was emptier. Sometimes alſo there is a gay outſide & blaze of faith in boaſting confidence, but within very rottenneſs, ſuch as is the faith of preſumers: you muſt

therefore open your faith, and look into it; ſearch it well, and ſee how it is within; which if you will not do, I wil not believe that you have true faith; nay I know the contrary; it is but a beautifull apple to the eye, and rotten at core. How faith is begotten, may be known & differs from preſumption there are diverſe excellent Treatiſes in print declaring, ſome ſet forth not long ſince by great, and experienced Divines; one intituled *Man's active obedience*; another, *A Treatiſe of faith*; a third, *The Doctrine of Faith*; with others many moe, whereunto I referre you: ſome briefe notes of triall you may find in

in the *Righteous mans Evidence*, onely this may ſerve for the preſent; the ſap and ſubſtance of faith, (which we muſt look to find) I take to be this; when a wounded ſoul, out of a ſight and ſenſe of its loſt eſtate, ſeeing God freely, and in good earneſt offering Chriſt unto it, makes choice of this Chriſt above all, as its onely remedy; when the devil raiſeth a miſt in your mind, you muſt take the light of Gods Word, and ſearch narrowly to find this in your heart.

Pariſh. Now if you think good, ſay ſomething of the fourth ſort of temptations, *viz.* concerning our outward eſtate in the world.

Paſt.

The fourth ſort of Sathans temptations.

Paſt. Every one as touching their worldly condition, is either in proſperity, or adverſity and the devil is provided to inſnare them both wayes.

1. *Five wayes in proſperity.*

Firſt, in proſperity, he ſeekes to puffe us up in pride, and make us to ſwell in advancing of our ſelves, and deſpiſing of others; for as full feed ſwels the body, ſo doth wealth and proſperity the ſoul, unleſſe by a carefull uſe of ſpirituall good Phyſick it be kept low: thus was good *Hezekiah* overcome, when his treaſuries were full, *his heart was lifted up*, 2 *Chron.* 32. 25. and ſo proud *Nebuchadnezzar*: *Is not this great*

great Babylon which I have built? &c. and ſo *Uzziah*, 2 *Chron.* 26. 16. for worldly welfare is a flattering glaſſe of mens affections, to make them think too well of themſelves.

Secondly he tempts men to carnal confidence, and ſecurity; to think while they are in proſperity, that they ſhall ſee no change, nor know no want; they ſhall do well enough howſoever others ſpeed; and which way ſoever the world go, they have that that will beare them out; thus to truſt to a ſtaffe of reed: herewith *David* was ſomewhat intangled, *Pſal.* 30. 9. *In my proſperity I ſaid,*

ſaid, *I ſhall never be moved, Lord by thy favour thou haſt made my mountaine to ſtand ſtrong*: thus Babylon, *I ſit as a Queen, and ſhall ſee no ſorrow*, *Rev.*18.7.

Thirdly, ſo to wordlineſs, to ſet our affections too much upon earthy things, to ſpend too much time and thought about them: every creature you are owner of will claim a ſhare in the affection they therefore that have much and many things, are in danger to have their heart ſhared out among them. And a very eaſy matter it is for the full gales of proſperity, to drive us upon the rock of preſumption, or on the bogges and quick-

ſands

ſands of worldlineſs and carnal ſecurity; quickſands I ſay, becauſe we are in danger ſuddenly to be devoured therewith, before we be aware.

Alſo to carnal rejoycing, 4.
to take too much delight and pleaſure in the creatures; yea more than in our Creator, the giver of them; which cooles and ſlackens our rejoycing in him,, if not expels it, which carnal mirth goes accompanied with lightneſs and wantonneſs withal: as pampered coltes kick up the heels, and full-fed horſes fall to neighing, wantonneſs ends in wickedneſſe; So *Jeſurun* waxed fat and kicked, *Deut.*32. 15.

Fiftly,

Fiftly, to hardneſſe of heart; for, as much handy-labour cauſeth an hard and brawny hand, ſo much worldly dealings with proſperity, an hard and brawny heart, and more unſenſible of ſpiritual matters; who ſees not this common? in all theſe reſpects well might *Salomon* ſay, *the proſperity of fooles deſtroyeth* them, *Prov.* 1. 32.

In adverſitie foure wayes Sathan tempts us.

Secondly, in adverſity, the devil tempts us; firſt, to envy and diſcontent, when we ſee others have more, and proſper better in the world then we; ſo the Prophet, *Pſal.* 73. 3. *I was envious at the fooliſh when I ſaw the proſperity of the wicked.*

2.

2. To impatience, to murmur, grudge, and fret inwardly, outwardly to quarrel, at leaſt to reaſon the caſe with God; ſo *Job* chap. 10. 2. *Shew me wherefore thou contendeſt with me; is it good that thou ſhouldeſt oppreſs? that thou ſhouldeſt deſpiſe the work of thy hand?* and in ſundry other places, as chap. 6. 12. and 7. 12.

3. To diſtruſt and diſpaire; ſo the Prophet, *Pſal.* 73. 13. *Verily I have cleanſed my heart in vain, and waſhed my hands in innocencie, for all the day long have I been plagued, and chaſtened every morning*: ſo David 1 *Sam.* 17. 1. *I ſhall now periſh*

periſh one day by the hand of Saul.

4 To uſe unlawful means for the relieving of our ſelves; thus he ſet upon our Saviour (but he was too cunning to be caught by him) *Mat.* 4.3. *Command that theſe ſtones be made bread*: ſo he drew *Saul* to ſacrifice, 1 *Sam.* 13.9. ſo to numbers of men now adayes, lye and diſſemble (ſaith the devil) for the world is ſo bad, elſe you cannot live; ſteal, or elſe you may ſtarve; go to a Witch for help, &c. for there is a ſalve for every ſore.

Three remedies in proſperity.

Pariſh. What are the remedies to preſerve us from theſe ſnares?

Paſt. Firſt, if you be in proſ-

proſperity, look continually, and provide for a change, and certainly as you look for night, even at noon when the Sun ſhines brighteſt; thus in health, look for ſickneſs, in wealth for want, in peace for trouble, in credit for diſgrace, yea in life for death; ſo *Job* 14.14. *All the dayes of my appointed time will I waite, till my change come.* And chap. 3.25. *The thing which I greatly feared is come upon me, &c.* The Sun will not alwayes ſhine, nor the tide alwayes flow.

Secondly, conſider, the more you receive from God, the more you are indebted to him; now the more a man is in debt, the leſſe proud will 2.

will he be, if he be not a foole and the leſſe will he truſt to his own means.

3. Thirdly, *Rejoyce in that you are made low, viz.* in ſpirit, humbled in a ſenſe of your own unworthineſs, *Jam.* 1. 10. Above all things be jealous of the heart, and keep it humble in proſperity, as that holy * man of whom it is reported, that when any thing fell out very proſperous to him, would read over *Jeremies* Lamentations: leſt his heart ſhould over-ſhoot with too much carnall rejoycing.

*Nazianzene.

Four remedies in adverſity.

If you be *in adverſity, conſider (Eccleſ.* 7.14.) the fountaine whence it cometh, Gods love: the end whither it

it aimes, your good, and the manifeſt uſe thereof.

Secondly, that howſoever God deals with others, yet that you have more than you deſerve: and rather look to thoſe below you, than thoſe above you, which will make you rather thankfull, than diſcontented, or enviovs. 2.

Thirdly, let patience have her perfect worke, *Jam.* 1. 4. like as a ſoveraigne playſter (though hard to be endured) muſt not be plucked off, but let alone its due time, for the working of a perfect cure: and as *David, Pſal.* 39. 9. *I was dumbe and opened not my mouth, becauſe* 3.

cauſe thou didſt it; ſo let your hand be upon your mouth when Gods rod is upon your back: and be not ſo eagerly deſirous of any earthly thing, but that you can be content to be croſſed in it, for elſe if you be croſſed you will be impatient.

4. Fourthly, *Rejoyce in that you are exalted, viz.* to the honour of a child of God, and heavenly priviledges, *Jam.* 1. 9. Chear up your ſelf in your ſpiritual gaines (as worldlings do in their worldly gettings) make merry with your ſpiritual ſtock and ſtore.

Pariſh. Proceed to the next ſort of the devils temptations, and aquaint us ſomewhat therewith. *Paſt.*

Paſt. They are concerning an holy life; that is, a daily endeavouring to order our lives, according to the rule of Gods Word in all things: this holy life is the path-way to heaven; which the devil therefore oppoſes with all his might, becauſe he would have no body come thither. This he doth two wayes: Firſt, by holding men out of this way, which if he cannot, then ſecondly, by hindering and moleſting them in it, interrupting them in an holy courſe: the ſleights he uſeth for theſe purpoſes are theſe:

The fift ſort of the devils temptations.

By charming mens mindes with miſconceits of an holy life; to think, that to be a little ſorry for their ſinnes; to

Sundry ſleights hindring an holy life, Miſconceits of it.

to have ſome goods words ſometimes, to hear Sermons now and then, and to be moved at the hearing of Gods word, and do ſome good duties; nay, to live at a venture, with ſome general good meanings, is a godly life; and as for framing themſelves to Gods word, in all things to do nothing but what that allowes, (which is an holy life indeed) that they think preciſeneſs and ſingularity; who ever lived ſo? a thing impoſſible to live ſo; an uncomfortable and unchearful life, and a toyle moſt tedious an ungainful courſe, that hinders mens thriving in the world, and that of all others this is not the moſt happy life,

liſe, but the worſt life of all.

2, By diſcouragements, buzzing into mens mindes that if they once begin to live thus, then they ſhall be counted, and called Puritans; no body will care for their company; their rich friends will frowne upon them, they ſhall be diſgraced, ſcorn'd, and mocked, and troden down of every body; Go to now (ſaith the devil) how like you this geere? were you not better keep an ordinary pace with your neighbours, and the moſt, than to out-runne them, and ſo to be hooted at by them, and come back againe with ſhame? *Diſcouragements.*

And (if for all theſe ſug-

geſtions) he ſee, that the common pace and way will not hold them, but that they wil be leaping forth into better ſtraines of holineſſe, then he ſends out his inſtruments to fall on them with open mouth, baiting them with reproches, and ſcornes, &c. to fetch them again, and prevailes over many.

Drawing to ſinne.

3. He tempts men touching an holy life, by drawing them into a contrary path, *viz.* to ſin, & things unlawfull; wich becauſe it is the devils plain-path, and people lother to come on, it being ſo evident a way to hell, (ſo many give back at the ſight of ſin, and naming of unlawfull, as the horſe in the

the way at the thiefe in the hedge) therefore he uſeth ſubordinate meanes, as ignorance of good and evill, whereby to hoodwink them. 2. Error, taking evill for good, and good for evill, that they ſhall not be ſo ſhie, and ſqueamiſh of ſinne, nor make ſuch ſcruple. 3. Cuſtome. 4. Examples, by which as ſtrong cordes and cart-ropes that he faſtenes upon them, he drawes them along to ſinne, and to things unlawfull; and ſo to hell more ſmoothly.

Abuſing our liberty.

4. By abuſing our liberty to exceſſe in things lawfull, either to ſet our hearts too much upon them, or to be immoderate in the

uſe of them. God gives us an inch, and the devil will perſwade us to take an ell; and we are ready in our purchaſing, building, planting, trading, bodily refreſhings, &c. to do as *Noah* did, to plant a Vineyard, to drink of the wine, and to be drunk. Now this know, there is nothing ſo good, great, or ſmal, which we may and do uſe, but the devil can and doth hide himſelf in it, (as he did in the Serpent in Paradiſe;) and therefore if you fall upon that with full mouth, and ſwallow it downe without ſuſpicion or miſtruſt, you will take down the devil withall, that is hidden

hidden in it; and ô what a wofull thing is that! he will never ceaſe working within you; ſo that you ſhall be ſick at heart after it, and have an hell in your conſcience; yea and unleſſe you can bring him up again, and diſgorge him by painful ſorrow, unfeigned repentance, and confeſſion, he will poyſon you within, and murther your ſoul.

5. He hinders an holy life, by cunning temptations and ſhewes of religion and holineſſe, both generally, and in particular actions.

Shewes of holineſs, in general.

Firſt, for the generall courſe of life; what? will you needs be holy (ſaith

Sathan) will nothing elſe ſerve your turn to keep credit? &c. hold you then, take it you; but look what he hath put in your hand now: what is it? nothing but an empty ſhew of a godly life, I warrant you; for when he ſees men reaching after a godly life, he quickly thruſts into their hands the ſhadow, and outſide of it; which they, poor fooles, greedily ſnatch up, and hold faſt, as if it were the thing indeed, though they have no ſubſtance, nor power of religion, nor ſenſible working of godlineſs in them, nor any evidence of the new birth, nor the Image of God imprinted on their ſouls: the de-

devil mocking them with the ſhadow inſtead of the ſubſtance; ſuch are all hypocrites, whereof there are abundance; and men of civill life only, which becauſe they deal juſtly, pay every body their own, and do no body no harme, and none can detect them of any groſs matters, therefore think they have gotten a goodly life by the end, which will carry them through to heaven: thus by theſe ſhews the devil keeps them from a good life indeed; giving them the ſhels, but deceives them of the kernel; as when they ſhall come to be opened, they ſhall ſee; Oh how will they cry out! wo and alas how are we cheated!

Secondly, by ſhewes of holineſſe in particular actions; for the infernal broker the devil upon a good pawne, that is, the ſoul, will help men to the ſtolne livery-cloke of holineſſe and vertue: as Fidlers and Players get ſome Noblemans coat, that they may not be known to be what they are by ſtatute. Thus *Saul* (*a*) under the pretext of Religious ſacrificing, was drawne into diſobedience. *Herod* (*b*) under ſhew of conſcience, and keeping his oath, to murther *John*. The Jews (*c*) under ſeeming care of keeping the Sabbath, to perſecute Chriſt. ThePhariſees (*d*) under the cloke

a 1 Sam. 13.13.

b Mat.14. 9.

c Joh.5. 16.

d Mat.23. 14.

cloke of long devotions, to devoure widowes eſtates. *Ananias* and *Sapphira*, *(e)* under ſhew of bountifulneſſe to the Church, into graſſe lying, aud diſſimulation. And *Judas (f)* under colour of care for the poor, into damnable covetouſneſs.

e Act. 5.

f Joh. 12. 6

Nay ſo cunning is the devil grown, that he will ſometimes reſiſt goodneſſe with true goodneſſe indeed, by an unſeaſonable interpoſition thereof to diſturbe an holy action: as to be reading the Scriptures, or a good book, while the Word is in Preaching to us; to talk of ſome good points of a Sermon in time

Reſiſting goodneſs with goodneſſe.

of the Sacrament; to be asking ſome good queſtions when we are joyned in Prayer; to occupie the the mind in ſome ſequeſtred (be it holy) meditation, when we are met for Chriſtian conference, and ſuch like. For as the Lord brings good out of evill, ſo the devil brings evil out of good; nay turns good into evil.

Pariſh. This ſnare is cunningly twiſted, with a fine thred indeed: but are theſe all the meanes he uſeth againſt an holy life?

Paſt. No, for if none of the former feats will do the deed, then ſixthly, he will try what he can do, by whiling men off with delayes; what!

what! would you have true godlineſs, and repent indeed? well, you ſhall, all in good time, no haſte: you have many years to live; time enough hereafter; in ſpace comes grace: thus by delayes he keeps men off from entring upon a holy courſe, knowing that the longer it is delayed the more ſtill for his advantage; for it may be that hour may be overſlipt, wherein grace might have been had; and after, the heart (by Gods juſt judgement) may be given over to an everlaſting hardneſſe and impenitencie: the very loſſe of minutes may be unrecoverable, or elſe the habitual practice and cuſtome of

Delayes.

of ſinning: or elſe ſickneſſe and old age will make them more uncapable of a change, and holy life: for if the devil be too ſtrong for men, that they cannot break looſe from him, when their underſtanding, memory, wit, ſpirits, are moſt freſh and lively, ſhall they think they ſhall be too ſtrong for him, when all is decayed, and they grown weaker? Oh madnes and folly!

Or it may be, death may cut them off before their time they thought on to get godlineſſe in, and then they fall ſhort, and in the devils mouth; all this he knows well, and therefore will ſtill make them fooles

fooles with delay.

Putting off good duties

2. As alſo ſecondly, ſome he tempts with puttings off of particular duties in an holy life, as hearing the Word, receiving the Sacrament, family-duties, ſecret prayer, meditation, examination, &c. another time will do as well; you may have more leiſure, more mind to it; you have other buſineſſe now, &c. Theſe are Satans wiles, for he knowes that delay breeds neglect, neglect diſtaſte, backſliding; oh fearfull! as alſo by neglecting once, there will grow upon us a lothneſſe and fearfullneſſe to come into Gods preſence the next time,

as

as trewants to come to ſchool.

Pariſh. But have we no helps and remedies to countermine him in all the forenamed plots of his, againſt an holy life?

Paſt. Yes that we have; we want onely grace and skil to uſe them.

Six remedies for holy life.

Firſt, concerning miſconceits of it, we muſt have through acquantance with a godly life indeed; and know that is not impoſſible, but *Plain to him that will underſtand, Prov.*8.9. not uncomfortable, for *theſe wayes are wayes of pleaſantneſs, Prov.* 3. 17. not ſingular, for *we have a cloud of witneſſes*, and examples, *Heb.* 12. not a tedi-

ous toyle, for *Gods Commandements are not grievous*, 1 *Joh.* 5. 3. not ungainful, for *godlineſs is great gain*, 1 *Tim.* 6. 6. but the very happieſt life of all; *Having the promiſe of this life, and of that which is to come*, 1 *Tim.* 4. 8.

As for diſcouragements, you muſt remember our Saviours words, *Mat.* 5. 11. *Bleſſed are you when men ſhall revile you, and perſecute you, and ſhall ſay all manner of evil againſt you falſly for my ſake.*

As touching things unlawful, there is an approved good remedy, tryed and uſed by *Joſeph* many hundred years ago; *How can I do this* 3.

and

and ſin againſt God? So we; is not this ſinne? what ſhould I get by it? will it not be bitterneſſe in the end? Be wiſe, oh my ſoul, ſinne not; anſwer the tempter, as the Witch to *Saul*, *Wherefore ſeekeſt thou to take me in a ſnare, to cauſe me to die?*

1 Sam. 18. 9.

4. Concerning abuſe of our libertie to exceſſe in things lawful, the help is, *Be ſober, be vigilant*, 1 *Pet.* 5. 8. not ſuffering our hearts to take their fill of theſe things; we muſt be ſparing, and rather nibble on them, than devoure them with open mouth; and then we ſhall as the ſubtill fiſh, take the baite and leave the hooke,

hooke, that is, we ſhall enjoy lawfully the good things of this life, and leave Sathan behinde, that was hid in them; for ſobrietie is a good helpe to watchfulneſſe: one that is drunk is no fit man to be a Centinell.

Concerning emptie ſhewes of holineſſe, know, that a faire face, and foule heart, is abomination to God; and to think that theſe will ſerve, is as ridiculous, as for one to think to live by the ſight of meate, or ſmell of money, or ſhadow of apparell hanging on the wall, or a painted houſe to keep him from winde and weather: Remem- 5.

Remember, *Gen.* 17. 1. *Be thou upright*: and *Pſal.* 119. 80. *Let my heart be ſound in thy Statutes, that I be not aſhamed.*

As for the hindering of one good action by another; coming in unſeaſoaably, reſiſting goodneſs with godlineſs; this is the devil in the likeneſs of godlineſs, which is moſt dangerous; and therefore *Whatſoever thy hand findeth to do, (i. e.* that ought to be done) *do it with thy might*, *Eccleſ.* 9. 10.

As touching delayings; do as *David* did, *Pſal.* 119. 60. *I made haſt and delayed not*; and be well aſſured the preſent time is moſt acceptable to God; *Behold now is*

the

the accepted time, 2 *Cor.* 6. 2. Late repentance may prove like lateward fruit, that wants time to ripen kindly, and ſo ſets Gods teeth on edge againſt it.

For particular holy duties, do not deferre them from one time to another: give not the devil one foot of ground; not an hares bredth of time; for he will outrun us, though we give him no ground (unleſſe the Lord pluck us on, as the Angels did *Lot*) much more then if we give him any ground, though but an hand-breadth. Gen. 19. 16.

The ſixth ſort of Sathans temptations.

Pariſh. The next (as I remember) you propounded the temptations of evill thoughts; what ſay you of them? *Paſt.*

Evill thoughts.

Paſt. With theſe Sathan peſters mens minds, thick and threefold; they come upon us as thick as motes in the Sunne; indeed they are innumerable; who is able to tell all the evil thoughts that come into his mind but one day, from morning to night? much leſſe then all his life: but yet for a taſte, they are either concerning God, or our neighbours, or our ſelves.

See Perkins Treatiſe of imaginations.

Of God.

Firſt, of God, thoughts of blaſphemy, to murmure, and grudge, and to ſpeak againſt him in our hearts; thoughts of Atheiſme, as to think there is no God, that he is not preſent, ſees not, cares not though we do

do evill; or if he do, yet he likes us well enough for all that, that his word is not to be feared, not to obey it, that it is in vain to ſerve him, &c. thoughts of diſtruſt, as God doth not regard me, will not helpe me, nor ſave me, &c. Many ſuch.

Secondly, evil thoughts of our neighbours; as of contempt, diſgrace, malice, revenge, envy, of evill ſurmiſes and ſuſpicions, to deceive him, and get uniuſtly from him many wayes, &c. *Of our neighbour.*

Thirdly, of our ſelves, as thoughts of pride, ſelfe-conceitednesſe, ſelfe-wildneſſe, not to yeild to any; and *3 Of our ſelves.*

and thoughts of ſufficiency of our owne knowledge, righteouſneſſe, goodneſſe, &c. Alſo of ſecurity, that we are ſafe, and out of all Gods danger, yea in evill doings: another while of deſpaire, &c. with innumerable more, luſtfull thoughts, and ſuch like.

Two things the devil ſeekes to effect by evil thoughts: 1. firſt, to corrupt us, and poyſon our ſoules with them, by liking and approving of them in the leaſt meaſure: 2. Secondly, at leaſt to interrupt and diſturbe us in well-doing and good actions by them: thus doth he often by worldly, nay wicked thoughts, trou-

ble

ble our mindes, and put us out in holy duties: and if he cannot prevaile with evill thoughts, then ſometimes by good thoughts, but impertinent to the buſineſſe in hand, and unſeaſonable, and therefore in this caſe become evill; as meate is good, but evil when it chokes a man; and apparell a good thing, but evill when it helps to drowne a man: of theſe good thoughts for matter, but evill being unſeaſonable, when they are ſuggeſted to us, we may ſay, as *Huſhai* of *Achitophel*, *Thy counſell is not good at this time.* 2 Sam. 17. 7.

Pariſh. What remedies againſt evill thoughts? 3. *Remedies againſt evil thoughts.*

Paſt. Firſt, keep them out at

at ſtaves end; and be ſure open not the door unto them, that is, take heed the heart yield not, and ſo become acceſſary and guilty; for *the heart that deviſeth wicked imaginations*, is one of the ſeven abominations unto GOD, *Prov.* 6.18. but (as *Eliſha* ſaid, 2 King. 6. 32.) *look when the meſſenger cometh, ſhut the door, and hold him faſt at the door; is not the ſound of his maſters feet behind him?*

Secondly, be well ſeaſoned with the ſound knowledge and love of GOD, and love of your neighbour; for we can hardly entertain an ill thought of one we love well: and with the thorough knowledge of your ſelf; ſo you

you will not eaſily entertain thoughts of pride, ſelfe-ſufficiencie; &c. but ſee your ſelf emptie, and unworthy; and will be ready to ſay with *Job*, chap. 42. 6. *I abhorre my ſelf*: and with *David*, *Pſal.* 22. 6. *I am a worme.*

3. Let your heart be weel planed and ſmoothed with the efficacy of regeneration, and then Sathan cannot ſo eaſily catch hold on you; elſe if you be rough, and rugged ſtill, a knotty piece, as nature yields, he will ſoone faſten, and hooke theſe temptations upon you every where, and any way, even at pleaſure.

Pariſh. Which are the

The seventh sort of Sathans temptations.

next kind of Satanical temptations?

Past. They may be called suitable temptations, because he fits them to us, thereafter as he sees us most inclinable, or as he thinks may be, either in regard of place, present condition, or natural disposition.

First, for place, thus he set upon our Saviour; (but him he found true steel against him) he tempts him in matter of food, in the wilderness, not in the populous city; he tempts him to vain-glory, in the pnpnlous city on the Pinacle of the Temple, not in the wilderness: Thus *David* was tempted to adultery, walking idlely on the

the houſe top, and *Bathſheba* before his eyes; but to the ſlaughter of *Nabal*, and all his houſe, when he was in his weapons, chafed in his mind in the wilderneſs, thus in company he tempts, to do as as others do, though evil; alone to ſecret filthy facts that bluſh at the light.

Secondly, for preſent condition; thes he ſet upon *Lot*, to commit inceſt, when he was in drink, whom, if he had been ſober, he could not have overcome; but he knows he can make any thing of a drunkard to ſerve his turn, a blaſphemer, whoremonger, murtherer, what not? Thus he tempts the rich man to laviſh out in prodigal

expences, not (lightly) to pilfer, creep in at windows, &c. but the poor man to pilfering, not to great and brave expences; he will not ſo ſhoote away his arrowes in vaine, but as neer as he can he will ſo ſhoote them, that they may hit and ſticke.

Thirdly, for naturall diſpoſition, he knowes what temper we are of, and how inclinable in regard thereof, and ſo frames his temptations accordingly; knowing that he can moſt eaſily overthrow us that way that he ſees us leane moſt unto: as an houſe or tree, look which way it leanes, that way it is moſt eaſily overturned,

turned, and moſt likely to fall: a little twitch will do it, when we are coming on alone. In this kind of tempting us, he hath the ſtreame of our naturall inclination to helpe him: he ſailes with wind and ſtream, and therefore moſt likely to have quick ſpeed.

Thus melancholick perſons he tempts with ſad perplexed thoughts, and terrors, terrible apprehenſions, & dreadfull dreams, with carking care for the world ſometimes, fear of wants, with ſolitarineſſe, to draw them to deſperate attempts, as to drowne, or otherwiſe to make away with themſelves; with unſociableneſſe, to refuſe

good company, yea holy meetings, and the assemblies of Saints.

Cholericke persons, because he knowes they are of a hot temper, he seekes to set them all on fire with wrath, and rage, and blowes them up into a flame of railing, reviling, cursing; yea of blowes, wounds, murder, and also to hastinesse and rashnesse, which doth nothing well; yea sometime to unwarrantable and prepostorous zeal; as *Peter* to slash and cut.

They that are of a pleasant disposition, given to mirth and lightsomeness, he tempts to overshoot themselves, by too much compa-

ny-

ny-keeping, merry-making, jollity, lightneſs, &c. And as that is true, that when a man is moſt merry, he is neareſt danger; ſo theſe of all others he ſooneſt gives a fall, by how much they tread more lightly than others; as the leaſt touch on the toe when one is running, and the leaſt ſtub in the way when one is on his gallope overthrowes him. Thoſe of the fourth temper, being of an heavie mold, becauſe of the predominance of cold and moiſt, he tempts with dulneſſe, ſluggiſhneſſe, and ſo to idleneſſe, whereto when he hath brought them, he can work them like waxe to his own will any way; for it is

Impoſſibile eſt otioſum non eſſe malum, nam nihil agendo diſcit malè agere.

impoſſible for an idle body not to be evill, for in doing nothing he learnes to do, and ſo to be evill.

Pariſh. Have we any remedies againſt theſe temptations, that are thus cunningly fitted and ſhaped to our inclinations?

Remedies againſt.

Paſt. Yes, the beſt way is to catch Sathan in his owne craft, and take him in his owne ſnare. Firſt, wiſely obſerve which way you are moſt inclinable, and what ſinnes you are moſt ſubject unto: and then ſecondly, bend all your ſtrength, to fortifie your ſelfe well there; that you may be ſupported from falling that way, and into

into thoſe ſinnes that you leane moſt to; ſet your ſhores to hold up moſt on this ſide, that is, moſt frequent and fervent prayer to God; keep a double watch over your heart, and be double-charged with good proofes and arguments out of the Word of God, againſt theſe ſinnes eſpecially.

Pariſh. What ſay you of the next ſort? why do you call them methodical temptations?

Paſt. Becauſe the devil herein obſerves a certaine method, proceeding orderly, and by degrees, from ſmaller matters to greater; and ſo the Apoſtle ſtyles them

The eighth ſort of the devils temptations.

μεθοδείας. them, *Epheſ.* 6. 11. artificial, or methodical wiles.

Thus the Tempter works; firſt, he begins with motes, that can ſcarce be diſcerned they are ſo ſmall, (unleſs it be by a very clear Sun-ſhine of the Word) that is, things queſtionable whether they be ſinnes or no; but after by degrees he comes to beames, great and groſſe ſinnes that may be quartered; which if he ſhould tempt us to at the firſt daſh, would ſtrike ſuch an horror into us, that we ſhould flie from them: He thinkes it no wit to begin to enter us with the but-end of the wedge; & as we ſee ſome find a juſt horror in leaping down from ſome high tower, yet

yet may be perſwaded to deſcend by ſtaires into the bottome; ſo Satan toles men on handſomely, ſtep by ſtep, which may be called the ladder of hell; as *Jacobs* was the ladder of heaven, for he looked upward; but this downward. Thus was *Achan* tempted to the execrable thing; he ſaw, he coveted, he took, he hid. So *David* to forbidden *Bathſhebah*, by diſſimulation, drunkenneſs, murther. So *Salomon* firſt to toyes and vanities, Apes and Peacocks, then to exceſſive luſts, laſt to idolatry; with many more examples, as *Peters* denial, &c. So now adayes, Sathan tempts men to theft, firſt to pence, then to pounds;

Joſh. 7. 21.

2 Chro. 9. 21.

firſt

firſt to break hedges, then houſes; ſo to ſwearing, firſt by an over-common uſe of precious faith, and troth, then to counterfeit oathes, laſtly to full and foule-mouth'd oathes indeed: ſo to adulterie, firſt by wantonneſſe, then unſeemly meetings, and uncomely geſtures, laſtly to lewdneſſe, and common diſhoneſty: thus alſo to lying, firſt in jeſt, then in craft, by equivocating, after to groſſe lying, and impudent facing; thus alſo to gaming, and thus to ill-husbandry, with many more.

Herein the devil deales like a skillfull Log-cleaver, that firſt enters his work with

with a little wedge, then comes on with a bigger, but at laſt chops in his reacher, which makes all ſplit, and flie aſunder: ſo the devil firſt enters us with an evill thought, or motion, then inveigles us with delight; ſo drawes us on to conſent, from conſent to the act, from the act to the accuſtomable practice and habit of ſinne, from an habit to boaſting of it, from boaſting to defence, from defence to hardneſſe of heart, and *an heart that cannot repent*: thus ſplitting mens conſciences, he makes wofull wracke of their ſoules; ſo that if he can but wind in his crafty head, he cares

Rom. 2. 5.

cares for no more, let him alone to get in the reſt; and look for no other but the whole devil to follow after; for though the beginnings of ſinne be ſomewhat ſhamefac'd, mannerly, and modeſt, yet the progreſs is more bold and audacious, and the latter end impudent, groſſe, and ſhameleſſe, even as *Solomon* ſpeaks of the words of a fool, *The beginning thereof is fooliſhneſs; but the latter end thereof is miſchievous madneſs, Eccleſ.* 10. 13.

Pariſh. This is very evident in common practice: but what helpes have we and remedies againſt theſe temptations?

I.
Four remedies.

Paſt. If you would eſcape the

the danger of this ſnare, you muſt take heed of, and reſiſt the very firſt beginnings of ſinne, cruſh them in the ſhell (as you would do Cockatrices egges) for then are they at the weakeſt, and you at the ſtrongeſt, and therefore moſt likely to prevail againſt Sathan in them: Reſiſt Sathan at the firſt: for it were no wiſdome to let an enemie alone to cloſe, or come within us to binde us, and then think to be more able to riſe up and give him the foile; no, that ſhould be done at firſt. And be well aſſured, that the leaſt leake of ſin lets in a ſea of miſery, as a little prick of a thorne may be the loſſe of a limbe; nay if you be

be wiſe, if any thing do but look like ſinne, beware of it, *Abſtaine from all appearance of evil*, 1 *Theſſ.* 5. 22.

2. Know well, that ſinne, be it never ſo little, the leaſt that can be imagined, helped to put Chriſt the Sonne of God to death, (for if he had died for none but great ſinnes, we ſhould have been damned for little ones) go to then; think thus with thy ſelf, What! ſhall I crucifie Chriſt a little? ſhall I pierce his heart a little? ſhall I torment him a little, who hath ſuffered ſo much for me, yea infinitely, that I might not be tormented for ever? O heart! be not ſo hard, oh deal not ſo unkindly

kindly with thy loving Saviour.

3. Conſider, let ſinnes be never ſo ſmall, yet to make conſcience thereof is no ſmall matter; nay it is a great gift to be conſcionable in the ſmalleſt ſinnes; (remember, *well, good ſervant, thou haſt been faithfull in a very little*;) and yet the lighteſt ſinne weighs downe the whole world; for it cannot countervail, nor make ſatisfaction for the leaſt ſinne.

In minimis fidelem eſſe magnum eſt.

Luk. 19. 17

4. Conſider, that the devil can keep hold of your ſoul by a ſmall ſinne, as a bird may be held in the cage, by a ſmall thred twiſted about her claw. Let him

him not therefore take hold on you by any ſin, nor the leaſt degree thereof as nigh as you can: or, if he have, yet get looſe with all ſpeed: for the ſooner the better, and more for your eaſe, as it is with a limbe, or legge out of joynt, &c. If you have plaid the fool, and followed Sathan down a ſtep or two, yet let him not make you tread one ſtep lower, though he ſhould offer you the world to do it, or threaten to break your neck, if you would not, but rather be ſcrambling up again as faſt as you can.

The ninth ſort of the devils temptations.

Pariſh. I pray let us hear ſomething of the laſt kind, which you call yielding temptations; what are they?

Paſt.

Paſt. They are thoſe wherein Sathan ſeems to yield, and condeſcend unto us, in letting us have our own wills, and getting looſe from him in ſome ſin, whereby he held us in bondage before; nay we ſhall have what we will, he ſeemes to become kind to us, and willing to do any thing for us; but yet all this ſhall be for his own further advantage, to get ſtronger hold and poſſeſſion of us, and to get our ſoul into the bargain, for that is the onely merchandiſe that he trades for; he will be content to cringe, and crouch, (as they ſay of Camels, to take up their burden) till he hath gotten you on his back, and then

then he will run away with you to perdition.

Firſt, he ſeems to let go his hold, and give in, to let men break looſe from him, in leaving ſome ſinne, as prodigality, and waſtfull ſpending, that he may take faſter hold on them by another, as by covetouſneſſe, becauſe he perceived he had but ſlipperie hold before; ſo others, to get looſe out of ignorance, to fall into damnable errors and hereſies, and cavillings againſt the truth; others out of open prophane life, to fall into dangerous Schiſmes, Anabaptiſtrie, Judaiſme, &c. and many ſuch like.

Here-

Herein he deales like a skilfull Fencer, who gives back, but till his combatant have beaten himſelfe out of breath; and then he turnes againe upon him, and winds him which way he liſts: or like a cunning Fiſher, who having ſtricken ſome great fiſh, lets him play up and downe, till he have tired himſelfe, and then takes him up at his will: not unlike the warlike ſtratagem uſed by *Joſhua* againſt *Ai*, ſeeming to flie, as though they were beaten, till the ambuſh had taken the citie; but then they turned againe, and made wofull ſlaughter: ſo the devil will give back, and

Joſh. 8. 15.

and ſeem to flie in one ſinne, but he will come again upon us, with a freſh ſupply in another, and murther our ſoules, if we take not the better heed. So our Saviour tells us, *Luk.* 11.24. *When the unclean ſpirit is gone out of a man, &c. he ſaith, I will return whence I came; then goeth he and taketh ſeven worſe ſpirits than himſelf, all which enter and dwell there, ſo the laſt ſtate of that man is worſe than the firſt.*

2. Secondly, he yielding tempts men, by enticing them to ſeek, and be beholding to him for helps and courteſies; which he is very forward to afford them, having a further reach, *viz.* to hooke in their ſoules;

ſoules; thus he will helpe men to their loſt goods, if they will but ſeek to the Wiſeman, that is, the devils Chaplaine; or if they bewitched, they ſhall be unwitched againe; or if any of their cattel, they ſhall but burn one of their company, and all ſhall be well. He will do any thing for them; but thus he will get their hearts, by making them believe that theſe are good means, and he a good devil, and that it is good ſeeking to him, better than to go to God by prayer.

So he will helpe men to wealth, (if God do not croſs him) but it ſhall be by lying, gloſing, diſſembling, deceit, ſwearing, forſwearing, forgerie,

rie, and such like, there is the soul gone into the match; and to favour with men, but with man-pleasing, and the losse of a good conscience.

Par. What remedies against these yielding temptations?

Past. First, take heede, lest the forsaking of one sin be not the embracing of another. I give you the same advice that wise Physicians give men concerning bodily diseases; beware lest the recovery of one disease be not a lapse into another, as bad, or worse; as the recovery of a quartane, a falling into a dropsie, scurvie, consumption: a man recovered of a feaver may die of a jaundise, &c. so for sins the diseases

1. *Two remedies against them.*

diſeaſes of the ſoul: when you think you have overcome Sathan, in renouncing ſome one ſinne, and that he is departed from you, yet feare, and ſuſpect leſt he returne againe with a freſh ſupply, and more ſtrongly provided to ſet upon you in another; and be you provided for him accordingly.

Secondly, juſtly miſtruſt, and refuſe the devils courteſies and profers of kindneſſe of what ſort ſoever, take no manner of kindneſſe at his hand, for he meanes not well; but as *Saul* gave *Michal* to *David, to be a ſnare unto him*: remember that *the very kiſſes of an enemie* are

2. ἐχθρῶν φιλήματα

1 Sam. 18.21.

are deceitfull, *Prov.*27.6. and know for certain, that when any benefit is offered to you by ſinne, that is the very profer'd kindneſs of the devil; accept not of it therefore, if you love your own ſoul.

Pariſh. Well, thus farre we are ſafely come now, by the good providence of our God; and have paſſed the pikes, the dangers of Sathans troupes: what are we now to meet withall next?

Paſt. Next, we ſhall have ſomething to do with the world; but chear up, faint not, and heark what our Saviour ſaith, *Be of good cheere, I have overcome the world*, *Joh.*16.33.

The World, what euemie.

Pariſh. O Bleſſed word! then

then I hope we ſhall do ſo too: but what mean you by the world? what kind of enemy is it? and how doth it tempt?

Paſt. By the world we mean the things of this world, whereof Saint *John* 1 Epiſt. chap. 2. 16. makes three ſorts, *viz. The luſt of the fleſh*, (that is, carnal delights, and worldly pleaſures) *the luſt of the eyes* (that is, worldly wealth) *and the pride of life* (that is, earthly honour, dignities, and preferments:) ſo then briefly by the world, underſtand worldly wealth, honours and pleaſures.

This world (through our corruption) is a fawning, falſe

and flattering enemie to us; like a filthy witch that inchants men that they are not themselves, but become like the drunkenman, that knows not what he doth. An * ancient Divine many hundred yeares ago said, *They renounce their Christendome, and disclaime the name of men, which look not upward, but downeward*; which the world makes them do: or it is like a base Courtesan, that with her faire lookes and false flatteries inticeth men in to her, but when she hath got them in, pickes their purses, and cuts their throats, like the Harlot, *Prov.* 7. 10. *In an harlots attire*, (so the world, all for shewes

Lactant Just. lib. 2. cap. 1. Ipsi sibi renunciant, seque hominum nomine abdicant, qui non sursùm aspiciunt, sed deorsùm.

shewes and outsides) *subtill of heart, lying in waite at every corner, that with her faire speech caused the* foole *to yield, till a dart strike through his liver, &c.* vers. 10. 12. 21. 23. Nay though the word flaunts it out like a Lady of honour, yet is she even a common strumpet, common for every body that willl make use of her, or set their mind on her, they shall have her good will, (be they never so base) to be in love with her, and to enjoy her.

How the world tempteth.

Now to shew you how the world tempts us, thus conceive it. In all those forenamed temptations, whereof we have heard,

and whereby the devil enſnares men, ſhe hath a ſtroke as well as the devil; and no marvel, being a tributary to him, and confederate with him.

I ſuppoſe you would be loth we ſhould go back again the ſame way we came, to ſhew you how in particulars; it would be tedious: I will therefore content my ſelf with what hath been ſpoken thereof; onely I advertiſe you to obſerve thoſe remedies well, and ſo you ſhall no leſſe eſcape the worlds danger than the devils, in all thoſe ſnares: but yet beſides, ſhe hath ſome more peculiar deceits, ſome whereof I will very briefly acquaint you with. First

Six temptations of the world.

First then, she goes about to deceive us with false and counterfeit wares; tempting men to think, and overcome thousands with perswasion, that these are very excellent, glorious, and goodly things; and that it is no lesse than an happinesse to have them.

For which purpose, she sets a marvellous glosse and glistering goodlinesse on them, to dazle mens eyes, and bewitch their hearts, to account them such things indeed: dealing herein not unlike as *Jael* did with *Sisera*, she brought him a service, *in a Lordly dish*, but meant his braines should pay the shot. Jud. 5. 25.

Oh how many are bewitched with a false opinion,

and conceit of wordly things! thinking that good ſtore of ſilver and gold, fine apparell, ſtately fine dwellings, rich furniture, feaſting and good chear, mirth and jollitie, beautifull women, and their pleaſures, alſo reſpect, and eſtimation in the world, and ſuch like, O what brave and ſumptuous things are theſe! yea the fineſt things that are, and moſt to be deſired; whereas it is nothing ſo; for they are all but baſe borne things, and of an earthly breed, not heavenly; and the truth tels us, ſpiritual things are the *ſubſtance*, *Prov.*8.21. they are but *ſhadowes*, *Pſal.* 39.6. nay *nothings*, *Pro.*23.5. nay worſe, even *vanities &*

vex-

vexations of ſpirit, *Eccleſ.* 1. 2. 14. *thornes*, *Mat.* 13. 22. *ſnares* and *dangerous* matters, 1 *Tim.* 6. 9.

Pariſh. Then it ſeems they are ſomething.

Paſt. They are not meere nothing at all, I grant, but nothing to that they make a ſhew of; they are not the things they ſeem to be, *viz.* not true treaſures, as witneſſeth our Saviour: nor true pleaſures, for they end alwayes in a deſpiſed lothednesſe and ſorrowfull heavineſſe, *The end of ſuch mirth is heavineſſe:* and *Solomon* found it ſo. Nor true honour, therefore our Saviour ſaith, *Joh.* 5. 41. *I receive not honour from men*;

Luk. 16. 11. and Mat. 6. 19, 20. Prov. 13. 14. Eccl. 2. 11.

and blames the Jewes, ver. 44. for *seeking honour each of other, and not that which comes from God.* So then these earthly things are not unlike fair pictures to the eye, which though they are a substance well coloured, yet are not the things they bear a shew of.

Parish. Men will hardly be thus perswaded of the things they have.

Past. No marvell, for till men be enlightned with heavenly wisdome, they are childish and foolish; and you cannot perswade a child that his gilded gay toy, or hobby-horse-bels are not gold indeed, or to take a piece of true gold for them.

2ly, the world tempts men, by

by making them think they ſhould be ſo well, if they had theſe things; and ſo well ſatisfied, that they would deſire no more: O how much good they could and would do with them! and live ſo comfortably, and ſerve God a great deale better, &c. All which are deluſions; for Gods Word tels us of *riches kept for the owners thereof to their hurt*, *Eccleſ.*5.13. *and that he that loveth ſilver ſhall not be ſatisfied with ſilver, nor he that loveth abundance with increaſe*, verſ. 10. and that *there are men who know no end of their labour, and riches, and yet bereave their ſoules of good*; and live not the more comfortably thereon, *Eccleſ.* 4.8.

and

and chap.6.2. See those places. Nay do not many such live much more unquietly, and distractedly, and serve God lesse, in performing holy duties: now they cannot be at leisure, they have something else to do; when they go about any good duties, they ever hang in the briers of worldly cares or incumbrances; so that to desire more of the world, thinking that then we should serve God better, is as if a man being to runne for his life, and waxing weary by the way, should clappe shackles on his legges, thinking then to run the faster; the world incumbers us, as *Sauls* armour on *David*, and

and as *Martha* was cumbred, *Luk.* 10.40,41.

Thirdly, ſhe inſnares men to think that theſe things are their own, ſure enough to do what they will withall, and ſhall continue with them, no doubt of it, and ſticke by them to help them in time of need, all which are deceits.

For firſt, *we* our ſelves *are not our owne*, 1 *Cor.* 6. 19. much leſſe theſe things; as he that is a bondman, the very clothes on his back are his Maſters; Theſe things are but lent us: and we are indebted to God for them; *The earth is the Lords, and the furniture thereof*, *Pſal.* 24. and, *the ſilver and gold*

gold is mine, ſaith the Lord, Hag.2.8. and, *the land is mine, Levit. 25. 23.* they are ours onely to uſe well, and no further: and for continuing with us, how can that be, ſeeing *riches make themſelves wings, and fly away as an Eagle? Pro. 23. 5.* and ſo other things fleeting and vaniſhing, as experience proves.

And as for ſticking cloſe to help us in need, firſt, for the ſoul, they can do it no good, neither helpe it to grace; as faith and repentance, comfort, &c. when it wants; nor againſt terrors of conſcience, the wrath of God, &c. The ſoul is as uncapable of good by earthly things, as a woodden cheſt is of ſpiri-

ritual

ritual; and for help to the body, how little is that? How doth a bag of gold cure the head-ache, if it be laid to? or a velvet slipper the gout? or a taffatie gowne the paine in the back? or a sattin suit the ache in the bones?

Parish. But wealth and money, though they cannot take, or keep away pains, sickness, griefe, &c. themselves, yet will procure us such meanes, as shall be good helps, and remedies to us in these cases.

Past. It is thereafter as God hath a liking to you: if he likes of it, such means shall help, if otherwise, they shall do no good at all; and yet this is all the help that riches and

and worldly things can afford us in time of need; and is not this a poore matter?

But what helpe afford they when we have greateſt need of all, that is, in the hour of death? Do they not then altogether give us the ſlip, and leave us helpleſſe? Me thinkes I heare wealth with the reſt of his Companions, thus diſcourſing with his worldly maſter at the point of death; Well, Maſter, thus long have I ſerved you, or rather you have ſerved me, for truth is, you have loved me too well, and doted too much upon me; and therefore now you are likely to

ſpeed

ſpeed the worſe; you were my Maſter in ſhew, but I was yours indeed, for you did what I would have you, and nothing elſe: thus farre I have gone with you, but further I neither can nor will; I have nothing to do in another world, now therefore Maſter ſhift for your ſelf, for if you go to the devil, I cannot help; I will go ſeek me a new Maſter, adieu. Nay (ſaith his Maſter) I hope thou wilt not ſerve me ſo, now I have moſt need of thee; many a nights reſt have I broken for thee, many an houre have I beſtowed on thee, many a meales-meate, yea many a Sermon, and good op-

opportunity for my ſoul have I loſt for thee. *Wealth.* The more fool you Maſter, who bad you do ſo? not God I am ſure, but the devil, and therefore to him you muſt go I think, that ſet you a work; or whither you go I know not, nor I care not now; but further to go with you I will not. *Ma.* Nay, I pray thee ſay not ſo, that goes to my very heart; go, ſpeak a good word for me at leaſt, or anſwer for me. *Wealth.* Not I, nay I am ſure you ſhall anſwer for me and your ſelf too; to tell you true, I doubt the place is too hot for me, whither you are going; but go try Maſter firſt how you ſhall ſpeed, and if you can get leave

leave to come back again, I may hap to ſerve you again, believe it who liſts: look, look, here comes death quivering in your lippes, quaking in your joynts, ſtaring in your eyes, I cannot endure the ſight of him; Oh draw the curtains, ſhift for your ſelf, and I will ſhift for one. *Maſter.* What? doſt thou mock me, to increaſe my miſerie and dolour? what, wilt thou leave me thus in the ſtraights? Oh that I were to live in the world again! I would care as little for thee as thou doſt now for me; ah baſe vagrant, have I thus entertained thee like a little god, all this while for this? Oh all ye people of the world,

world,be admoniſhed by me, if you be wiſe; take heed how you give entertainment to this vagabondly-roguing wealth, that wanders up and down the world, going from one mans door to another, and never continues long in a place; for if you truſt it too farre, and make too much of it, it will pilfer more from you, than you ſhall get by it, and rob you of your beſt treaſure, the heart,and run away from you at laſt, and leave you in the lurch, deſolate,and tormented,as it hath now ſerved me; ſee,it is gone out of ſight and hearing; Lord have mercy upon my ſoul: but now alas it is too late; I had no mercy upon it

in

in my life, but gave it unto the world, which having had the pleaſure of it, now caſts it off, now the Lord will have no mercy upon it in death, but ſends it to hell; O that ever I was born!

Lo, here is the helpe that the world affords to men in their greateſt need and neceſſity. Now then adviſe you, *whether will you love temporal things, and ſo paſſe away with time; or love Chriſt, and live for ever?* *Aug.*

Pariſh. Me thinkes the hearing of this ſhould make every one to take heed of the world all the dayes of their lives. But be there any more kindes of tem-

temptations wherewith the world beguiles men?

Past. Yea not a few; two or three more I will name.

4. Fourthlythen, she tempts, and overcomes thousands in stealing away their hearts, from the living God, and heavenly things; and this she doth under pretence of great kindness, laying open her two breasts, of pleasure and profit, to us, and suckling us therewith, or rather inchanting us; for while she thus bestows her self upon us, she seekes insensibly to steal away our hearts; and mightily prevailes with many; for the more we have of the world, the more it will have of us, and our heart, if we look not the

the better to it.

Herein being not unlike unto the Uſurer, who under pretence of kindneſs, imparting himſelf and his help unto a man in need, by lending him money, eates up the man, and devours his eſtate, and all in kindneſs you muſt imagine. And even as *Dalilah* never ceaſed lulling of *Sampſon* her paramour, and collouging with him, till ſhe had got his heart, to take away his life; right ſo deales the world with us; the heart is that ſhe aymes at, and therefore will get to ſit as near it as poſſilly ſhe can, to draw the more affection to her ſelf, and the more from God; as the underboughs and ſuckers

ſuckers on a tree, the nearer they are the roote, the more ſap they draw from the prime branches. Many tempting ſmiles alſo the world caſts upon the heart, whiles it ſolicits, the better to inveigle us to love her, care for her, joy and delight in her, deſire her more, yea to put confidence in her, in a word, to caſt away our ſouls upon her.

5. Fifthly, the world inticeth us to give her the priority of our ſervice; ſhe ſtrives with God for the place, and will be ſerved before him. The world muſt have our youth, God our old age; the world our health, God our ſickneſs; the world our ſtrength, God our weakneſs; the world our faire

fair dayes, God our foule dayes: when we cannot tell what to do elſe, then to go to Church will ſerve the turn. What (ſaith one) do you think that I wil loſe ſuch a fair day as this at plough, or harrowes, carting, &c. to go to a Sermon? (for you muſt know, they think the time meerly loſt that is ſpent in Gods ſervice) Thus the worlds plough, harveſt, market, or any other buſineſſe, if it come in the way, muſt be tended before Gods, that is, his word and worſhip; as thoſe in the Goſpel, one had his *farme*, another his *yoke of oxen*, a third his *merchandiſe*, a fourth his *Bride* to look

Mat. 22. 5. Luk. 14.

after, rather than the Lords heavenly feaſt: and men think there is very great reaſon for it, for elſe how ſhould they live? they ſhould be undone; What! hath God provided ſo ill for your living in this world, that either you muſt ſerve the world before him, or elſe you cannot live? What! is it reaſon this prancking world ſhould have attendance, before the Lord that made you? ye fooles and blind, how hath it bewitched you? Nay know this, that God muſt have the Seniority, for he is the greateſt Senior, the Ancient of dayes, *Dan.* 7. 9.

Nay not onely the worlds work, but even her very play and

and pleaſure, as cards, dice, tables in many mens houſes take place before religious duties; hawking, hunting, bowling, and the like, before prayer, hearing the Word of God, &c. Ah! filthy ſtrumpet, who will not pluck down this painted *Jezebel*, that perkes up thus malepertly above the Lord, and throw her out as dirt and dogsmeat? *Who is on my ſide* (ſaith the Lord) *who? caſt her down.* So did the Apoſtle, *counting all as droſſe and dung in compariſon of Chriſt, Phil.* 3. 8.

Laſtly, the world doth tempt us, by her croſſing and thwarting the manner of Gods proceedings; ſhe frowns on them whom God favours,

and becomes an hard ſtep-dame to them, and ſmiles on them that God frownes on, to draw us to think that God doth ſo, to bring us into a diſlike of the Lord, and his dealings as hard and unjuſt.

As alſo ſhe inticeth us, the more the Lord beſtowes on us, the leſſe to return to him of love, obedience, thankfulneſſe, and the more he doth for us, and bountifully deales with us, the leſſe to ſerve him; as is uſually ſeen, when men are fulleſt, their ſerving of God is leaneſt; who can find in their heart to be in love with this ſquint-eyed world, that looks

lookes thus acroſſe to the Lord in his doings, and makes us do ſo too?

Theſe are ſome of the ſnares, wherewith the world intangles us, and overcomes many; heaps lie upon heaps, but who is able to lay open all?

Pariſh. Alas, what remedies have we againſt theſe deadly deluſions?

Paſt. Saint *John* tels us, *this is the victory that overcometh the world, even our faith*, 1 *Joh.* 5. 4. which thus you muſt uſe; firſt, you muſt verily believe, and be throughly perſwaded that theſe worldly things, yea, the very beſt of them, are ſuch as God tels us they

1. *Foure remedies againſt the worlds temptations.*

are, *viz.* ſhadowes, vanities, thornes, ſnares, hurtfull and dangerous (through our own corruption) to our ſouls for the reaſon men are ſo bold with them, and embrace them with all their hearts, and full delight, is this, becauſe they beleeve not God that they are ſuch things, ſo dangerous; their moneies, goods, lands, preferments, honours, pleaſures, delights, &c. they think there is no harme at all in them, but all very good, though GOD ſay the contrary.

2. 2. You muſt believe that ſpiritual and heavenly things are farre more excellent, no compariſon, as namely the riches of grace, holineſs, glo-

ry,

ry, our ſpiritual honours, and heavenly priviledges, ſpiritual joyes and pleaſures of a good conſcience, and communion with God; which but a few believe, though they acknowledge it with their tongues; and ſo long the world holds them faſt.

3. You muſt believe that theſe moſt excellent heavenly things are yours, if you be regenerate, that you have as good a right unto them, and intereſſe in them, as any man hath in the land he holds; then ſhall you reliſh ſuch admirable ſweetneſs, and find ſuch ineſtimable gain in them, that the charmes of the world ſhall not be able to work upon you, nor worldly

things take poſſeſſion of your ſoul, the roomes being thus afore taken up for God.

The ſecond remedie againſt the worlds temptations is, you muſt be very carefull to keepe your heart chaſt, and cloſe to God; let it not be defiled with ſpirituall whoredome with the world, in pouring out your love upon it; for if you do, you can neither love God, nor be beloved of him. Remember alwaies that ſaying of Saint *Iohn*, 1 Epiſt. 2. 15. *Love not the world, nor the things that are in the world; if any man love the world, the love of the Father is not in him:* and 4. 4. *Whoſoever will be a friend*

friend to the world, is the enemy of God. And be ſure, what ſmiles ſoever the world caſts upon your heart, it will owe you a diſpleaſure; keepe therefore this caſtle your heart ſtrong againſt this enemie, for if the caſtle be once taken, all is gone, and under command; *keep your heart above all keeping, Prov.* 4. 23. And when the world ſhall come ſcraping for a roome in your heart, cut her up ſhort, and tell her your heart is beſpoken long ago by him that hath moſt right unto it, and is beſt worthy of it, the Lord God; *My ſonne give me thy heart, Prov.* 23.26. And that

which is ſaid, *Pſal.*62.10. *If riches increaſe, ſet not your heart thereon*, concernes alſo all other worldly things.

For this purpoſe, gird up the loines of your mind, 1 *Pet.* 1.23. *i.e.* truſſe up, and gather up your thoughts and affections, that they may not hang drayling and dragling upon the earth: take heed you mind not theſe things too much, nor occupie your thoughts too much about them; for the more you think of them, the more will your heart inſenſibly be drawne after, to a love and liking of them; for our minding and ſtudying on theſe things is like the needle that pierceth into them; our af-

affections are like the thred that drawes after, and faſtens us to them, and which way the wheeles run, that way they draw the charet after, ſuch connexion is there between the cogitations and affections; and *their end is deſtruction who mind earthly things.* Mind heavenly things more, for if the world have lockt up your heart cloſe to it, how ſhall you get looſe from it, and be willing to leave all, when death comes? O what tugging will there be then? and this know, that the more liberty you give your thoughts and deſires to wander after the world, the further you are from God; but contrariwiſe, God will keep

Phil. 3. 19.

keep you in perfect peace if your mind be ſtayed on him; as he promiſeth, *Iſay* 26. 3.

3. Thirdly, conſider what extreme folly it is, to caſt away the ſoule upon the world; would not he be accounted a very foole, that ſhould deſire but to act a Noble-mans part in royall apparell, upon the ſtage a quarter of an hour, or to have the fingering and telling of money all the day, or to ſpend one day in dalliance, feaſting and jollitie, which if it might be granted him, he would be contented to loſe his life, and be hanged ſo ſoone as he had done? How much greater folly

folly is it then, for the ſhort injoying of the worlds embracings, when the black night of death ſhall come, to have the ſoul throwne downe into eternal damnation? *O what ſhall it profit a man, if he ſhall gaine the whole world and loſe his own ſoul?*

Fourthly, be well contented with your heavenly Fathers allowance for theſe outward things; who in his wiſedome knowes better than you, how much is fit for you: a weake ſtomach cannot digeſt ſo much as a ſtronger; and a wiſe parent will not give a little childe ſo great a lunches, though he cry for it, as an hungry

hungry ploughman; for he would but ſpoile it halfe: let it content you, that you have that is fitteſt for you. Will any body deſire for their apparell, to have the greateſt and largeſt garment that is or can be made, or that ever any body wore? No, but that which ſhould beſt fit them every way for their proportion; ſo ſhould you do in this caſe, or elſe you ſhall be as childiſh as a little child of three or four yeares old, that aſſayes to put on his fathers boots.

Conſider, you have howſoever more than you deſerve; and as your portion is not ſo large as that which ſome have, ſo is it much

much larger than that which otherſome have, who yet are better contented and more thankful: and there is great reaſon you ſhould rather fear than deſire abundance.

And thus farre now we have reached, and got ground, both of the devil and the world; there remains the fleſh: when we have done with it, we have done with all. *The fleſh.*

Pariſh. What do you mean by the fleſh? what kind of enemie is it? and how doth this tempts us?

Paſt. By the fleſh underſtand the corruption of nature; called alſo in Scripture (a) *Concupiſcence*, (b) the *old man*, *the* (c) *body of death*, *an* (d) *evil heart*, *the* (e) *ba-*

a Rom. 7. 7, 8.
b Rom. 6. 6.
c Rom. 7. 24.
d Luk. 6. 45.
e Rom. 6. 6.

f Rom. 7. 23.

body of ſin, a (f) *law of ſin in the members, &c.* This is in every one of us that comes into the world; as blindneſſe and vanitie of mind, wiſdome of the fleſh, carnal reaſon, rebellion of will, and wilfulneſs againſt the righteouſneſs of God, deceitfulneſs of heart, corrupt conſcience, unruly affections, and unbridled paſſions, frowardneſs, wrath, envy, pride, carnal confidence, ſelf-conceitedneſſe, impatiencie, worldly ſorrow, &c. with an infinite deale more of ſuch like lothſome ſtuffe, wherewith we are overcome: in a word, whatſoever in our nature diſpleaſeth God; as nothing indeed doth pleaſe him, while

while we are in nature; and till there be a new nature wrought in us by regeneration: *They that are in the flesh cannot please God, Rom* 8.8.

This flesh is an home-bred enemie, and false traitor to us, that lies close lurking within our breasts, watching to do us mischiefe; not unlike an unhappy dogge behind a door, or *Davids* familiar friend, that did him all the despight, *Psal.* 55. 13. It diligently observes all the goings out, and commings in of the soul, and knows all that it doth; it will be of our privy Counsel, and know the greatest secrets of our hearts; and all for this

How the flesh tempts Six waies.

this end, that it may discloſe us and our ſecrets to our enemies, the world and the Devil.

Thus he tempts us; firſt, it being a ſtrong allie and confederate with them, joyns with them in all their traines and ſnares, whereof we have heard before; it plots with them in all things againſt us, and betrayes us to them: for they could do us no harme, if we were true within our ſelves; but it is always true to them and falſe to us.

But further, this fleſh becomes an offence unto us, and workes againſt us in ſome more particular kinds: firſt, it is as fewell to the fire

fire, and as very tinder to catch and receive the ſparkes of hell, that is, the evill motions that are ſuggeſted to us by the world and the devil; thus letting them in (as it were) at the back door, that they may prevaile over us and tyrannize in us. 1.

Secondly, having thus received them in unto her, ſhe enters into copulation, and ingenders with them, even with the world and the devil; mixing her ſeed of good liking, conſent, delight, &c. with theirs of evill ſuggeſtions: then ſhe hatcheth theſe evill motions thus mixed together, and multiplies mightily, bringing forth an 2.

an innumerable & monſtrous brood of ſinful actions; which are ſo many venomous vipers and cruel cut-throats to the ſoul: and where do you think is all theſe filthy doings and defilement committed, but in the very beſt roome we have, even our heart, the place which the Lord our God hath choſen to ſet his name there, and reſerved for his own peculiar uſe, to be as his chamber of preſence in our ſoules? Oh horrible, bold and impudent fleſh that dareſt do thus!

3. Thirdly, the fleſh reſiſts, nay quels, and quaſhes the good motions of Gods holy ſpirit in us: *The fleſh luſteth*

ſteth againſt the Spirit, Gal. 5. 17. and, *quench not the Spirit*, ſaith *Paul*, 1 *Theſſ.* 5. 19. The heavenly ſparkes of holy deſires, how oft are they nipped in the head by the fleſh, that they never come to perfection? Oh how oft doth the Spirit of grace knock at the doore of mens hearts by holy motions! but the baſe fleſh that keepes poſſeſſion within, anſwers him roughly, giveth him a ſhameful repulſe, and ſends him away with groſs diſcourteſies.

Fourthly, it is like to *Diotrephes*, that *loves to have the preeminence*; it ſtrives with God for ſuperiority in 3 Joh. 4. 9.

in our ſoules, and to have the command over us; to which purpoſe it bears us in hand, that Gods commands are too too harſh, auſtere, and rigorous (as the evill ſervant, *Mat.* 25. 24. *Lord, I know thee that thou art an hard man, &c.* And, that they are not to be endured; and God forbid that every one ſhould bee damned that will not do ſo: but contrariwiſe, that her injunctions are wondrous eaſie, pleaſing, and much for our delight; and therefore to doe what it bids us, it will be to our eaſe; make much of your ſelves, &c. but not to do what God bids, us nothough hethreaten, but to pittie our ſelves, that ſhall

ſhall not be unto us.

Fifthly, it tempts us, and overcometh numbers of men by falſe perſwaſions: As firſt, that God will bear with us, though wee do ſome things forbidden in his Word, and maintaine our ſelves therein: Secondly, that none ſhall ſee or know it, when we do evil: Thirdly, that we ſhall never come into queſtion for it: Fourthly, that it concernes not others, and they have nothing to do with it; as if when the houſe is on fire, that concerned not the neighbours: Fifthly, that they are our foes that tell us of our faults: Sixtly, that we may part with ſin when wee liſt: Seventhly, that a few

5. *Falſe perſwaſions of the fleſh.*

1.

2.

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7.

few good words at point of death, as, Lord have mercy upon us, &c. will ſerve to ſave us, with abundance more ſuch like, and of this kind.

6. Sixthly, it ſpurres on our unruly affections and paſſions to run out riot; as anger, rage, revenge, impatiency, frowardneſſe, ſullenneſſe and diſcontedneſſe, carnall joy, worldly griefe, fleſhly luſts, and ſuch like many, hereby to diſquiet our mindes, to diſtemper and unſettle us in an holy courſe; yea to drive all grace and goodneſſe out of us, and ſo to over-runne us; as if the enemie can with his horſmen (ſuch are our affections)

fections) diſturb and diſorder the army, he will ſoon over-run and prevail at will. Thus you ſee what this fleſh is, and what it doth, and old man that is too hard for us al, too crafty and too ſtrong for us, haunts every body, and dogges them np and down, tugges at them every where to pull them down, tires and wearies them; which made the Apoſtle (as ſtrong as he was) to cry out, Oh *what ſhall I do? Rom.* 7.24. yea the luſty young gallants and cutters, that ſcorne to yield to any, this old man windes and turnes them as he liſt and makes very boyes, babes, and children of them, to ſay and do afrer him any

thing that he will have them, and to ſay and do nothing elſe; it would pitie one to ſee what fooles he makes them.

Foure remedies againſt the temptations of the fleſh. 1.

Pariſh. What remedies can you help us to, againſt theſe temptations of the fleſh?

Paſt. Firſt, ſeeing it is ſuch a traitor, you muſt bring it forth to arraignement, and do execution upon it; deal with it as with an enemie. Two wayes there are to vanquiſh enemies; *viz.* Famine and Fight; both theſe you muſt uſe againſt the fleſh: the meanes whereby it is fed and nouriſhed are like it ſelf, carnal; as carnal thoughts and cogitations, carnal deſires, affections, pleaſures, talke and com-

communication, carnal objects; the calling to mind alſo of ſinful carnal delights, injuries done us, and wrongs received; as alſo idleneſs, exceſs of ſleep, bodily eaſe, too much pampering of the body, and ſuch like: all which are as oyle to the fire, feeding and maintaining this traiterous fleſh within us: theſe things therefore and the like muſt be withheld from the fleſh, that it may be as it were affamiſhed; thus it ſhall languiſh, grow weak and faint, this is a notable means to mortifie it.

As alſo you muſt fight againſt it with ſpiritual weapons; as the death of Chriſt by faith applied to the killing

and crucifying of it; and the ſword of the Spirit, the Word of God, the precepts, threats, &c. therein, muſt be applied to the fleſh, to the wounding and killing of it; thus muſt we beat it down: ſo did the Apoſtle, 1 *Cor.* 9.27. *I keep under my body*, or beat it black and blew with wounds, as the * word ſignifies; (by boby meaning this ſinfull fleſh, or corrupt nature,) and weary or tire it with beating, as the ſame word is uſed, *Luk.* 18. 5. hereunto alſo holy faſting in due order and ſeaſon, is of ſingular uſe; and prayer of great force.

ὑπωπιάζω

2. Secondly, account it monſtrous and unnaturall to honour the fleſh ſo much as to ſet

ſet the crowne on her head, to make her Queene, to take injunctions and commands at her hands, and to follow her dictates; this is like as if you ſhould ſet a blind or unruly mad horſe foremoſt in the teame: and *the wiſdome of the fleſh is enmity againſt God*; and, if you live after the fleſh you ſhall die, *Rom.* 8.13. that is, eternally, and have your portion among the damned ones in hell; think on that well.

Thirdly, beware you be not ſubject to ſuch baſe commanders, as unbridled affections, and head-ſtrong paſſions are; how ſhall they well govern you, that have no goverment of themſelves?

ſelves: and be well aſſured, the ſtronger the paſſions are, the greater weakneſſes they are; for he is not the ſtrongeſt, nor wiſeſt man that ſhews moſt paſſion, but he that ſubdues it moſt, *Prov.* 16.32. be not therefore ſubject, but get the maſterie over theſe, curbe and bridle them, keep them under good government.

4. Fourthly, remember and obſerve well what the Apoſtle ſaith, *Galat.*5.16. *Walk in the Spirit, and ye ſhall not fulfill the luſts of the fleſh* that is, order your life according to the direction and motions of the Spirit of grace by Gods Word, and you ſhall not be led into temptation, as

as captive by the ſnares of the fleſh, nor held in bondage thereby; this do, and you ſhall be ſaved.

And thus you are welcome now to your journies end; thankes be to God, that hath led us along thus ſafely hitherto.

Pariſh. Sir, I thank you for your helpe and good company: But I pray what benefit ſhall all they have that daily make uſe of theſe things, and ſo eſcape the dangerous temptations of all theſe our ſpiritual enemies?

Paſt. You now ſee whither ſuch ſhall come as do ſo, even into the ſuburbs of heaven, a ſanctified life, where they muſt be content to

waite a while, till the gate of eternall life be opened to then by a temporall death, and them they ſhall be taken in, even into the city, the celeſtiall Jeruſalem where *they ſhall for ever be with the Lord*: wherefore let them comfort themſelves, and one another therewith, and think upon that our Saviour ſaith, *Rev.* 3.24. *To him that overcometh will I grant to ſit with me in my Throne, even as I alſo overcame, and am ſet down with my Father in his throne*; and chap. 22. 14. *Bleſſed are they that do his Commandements, that they may have right in the tree of life, and may enter in thorow the gates into the City.*

Behold, Sathan hath desired to have you that he may sift you as wheat, Luk. 22.31.

Watch and pray, that ye enter not into temptation, Mat. 26.41.

FINIS.